

THE OCCULT REVIEW

EDITED BY RALPH SHIRLEY

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OCCULT REVIEW

A MONTHLY MAGAZINE DEVOTED TO THE INVESTIGATION OF SUPER-NORMAL PHENOMENA AND THE STUDY OF PSYCHOLOGICAL PROBLEMS.

EDITED BY RALPH SHIRLEY

"Nullius addictus jurare in verba magistri"

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NOTES OF THE MONTH

THE visit of Monsieur Coué to this country has led to a very widespread discussion as to the value of auto-suggestion as a therapeutic agent. We need not go very far afield in order to establish the truth of auto-suggestion as a factor in everyday life. Why is it a man cannot cross a precipice on a plank or narrow pathway when he would find not the slightest difficulty in walking over the plank or pathway without making a single false step if a precipice did not yawn on either side of it? Purely and simply because he suggests to himself quite involuntarily the danger that he runs of falling either to the right or to the left, and, no matter what effort he makes, he is in practice quite unable to exclude this danger from his consciousness. Where a hundred people could walk the plank without a slip if it were placed across a road, ninety-nine at least would fall if the same plank were placed across a gaping chasm. I remember a ship's captain once narrating how they used to feed a tiger in some zoological gardens. It was given a fowl to eat every day, and

while the tiger sat crouched at one end of its cage the fowl would be put in at the opposite corner. The fowl invariably ended by running right into the tiger's mouth. The fear of doing something that we especially desire to avoid doing often in practice leads to our doing this very thing. Thus if we have the toothache, as Monsieur Coué would argue, it is useless to suggest to ourselves that we are feeling no pain. The suggestion will merely serve as a reminder of the fact that we have got the toothache very badly. The subconscious self, in short, takes hold of manifestly false suggestions and inverts them. The greater the effort of will in attempting to convey to the consciousness the non-existence of the toothache the more effectually is its presence borne in upon the individual. Monsieur Coué argues that we are making two mistakes. We are in the first place wrong in suggesting that the toothache has gone when we should merely suggest that it is going, and in the second place we are making a further blunder in using our will when we ought to be employing our imagination. "Effort," says Mr. Harry Brooks in his Introduction to his little book on *Auto-suggestion by the Method of Emile Coué*,* "Effort must never be allowed to intrude during the practice of auto-suggestion. Firstly, because it wakes us up, and so suppresses the tide of the unconscious; secondly, because it causes conflict between the will and the imagination. . . . In applying effort we use in the world of mind an instrument fashioned for use in the world of matter." "Auto-suggestion," he tells us, again, "succeeds by avoiding conflict. It replaces wrong thought by right thought, applying in the sphere of science the principle enunciated in the New Testament, 'resist not evil, but overcome evil with good.'" To dwell on the obstacle to be overcome merely serves to magnify that obstacle. But the imagination will enable us to substitute for the idea of the obstacle the thought of the end to be attained. It is not, therefore, argues Monsieur Coué, by force of will, but rather by force of imagination that auto-suggestion can be made effective; for "when the imagination and the will are in conflict the imagination invariably gains the day."

IMAGINA-
TION
VERSUS
WILL.

Young persons sitting for an examination sometimes undergo this painful experience. On reading through their papers they find that all their knowledge has suddenly deserted them. Their mind is an appalling

* London: Geo. Allen & Unwin, Ltd., 40 Museum Street, W.C.I.

blank, and not one relevant thought can they recall. The more they EVIL AUTO- ^{grit} their teeth and summon the powers of the will, the SUGGESTION. further the desired ideas flee. But when they have left the examination-room and the tension relaxes, the ideas they were seeking flow tantalizingly back into the mind. Their forgetfulness was due to thoughts of failure previously nourished in the mind. The application of the will only made the disaster more complete.

The will thus turns out to be "not the commanding monarch of life, but a blind Samson."

There is an old story of an artistic undergraduate who sat down to do the Latin paper which he fondly believed that he had completely mastered in advance. The recollection, however, of the knowledge that he fancied he had acquired obstinately refused to come to the surface, and he ended by drawing on his blank examination-sheet a neatly designed tombstone on which were inscribed the pathetic words, "SACRED TO THE MEMORY which invariably failed me on every critical occasion."

"When practising auto-suggestion," says Mr. Brooks, "we are living in the mind where thoughts are the only realities. We can meet with no obstacles other than that of thought itself. Obviously the frontal attack, the exertion of effort, can never be admissible, for it sets the will and the thought at once in opposition." The instrument, then, to be used in auto-suggestion, if Monsieur Coué's theory is right, is the imagination rather than the will, and the essential to success lies in relaxation rather than effort. In this state of relaxation, we introduce into the mind any desired idea and allow it to simmer there until it takes form as an auto-suggestion. Every time this process is repeated the idea draws to itself kindred associations. Its emotional value increases and its effect becomes more and more powerful.

WAYS AND MEANS. The more the conscious mind is submerged the more forceful become these auto-suggestions, and accordingly the best times to let them sink in are those immediately before sleep or during the intermediate period between sleep and waking. Suggest the thought to your mind before going to sleep and in nine cases out of ten it will automatically recur at the moment of waking. The idea in any case must be a positive and not a negative one. Suggest health, but do not suggest absence of pain. Suggest happiness, but do not suggest freedom from worry and annoyance. As before intimated, the negative suggestion will defeat itself, and by the law of reversed effort will convey to the mind more forcefully the thought of worry than the consciousness of its absence.

Monsieur Coué favours auto-suggestion as opposed to hetero-suggestion, i.e. he favours self-treatment and claims not so much to cure as to teach people how to cure themselves.

AUTO-
SUGGESTION
AND
HETERO-
SUGGESTION.

He takes the view, indeed, that hetero-suggestion is merely a first step to auto-suggestion. "Suggestion," he says, "does not exist by itself," * that is, it cannot exist except on the condition of transforming itself into auto-suggestion in the subject. "You may make a suggestion to some one," he says, "but if the unconscious of the person in question does not accept the suggestion, it produces no result," i.e. it must be transformed into auto-suggestion in order to bear fruit. Auto-suggestion Monsieur Coué defines as "the implanting of an idea in oneself by oneself."

Clearly if the person to whom a suggestion is conveyed does not assimilate it, it can have no efficacy ; but to state that there is no such thing as suggestion or hetero-suggestion (to distinguish it from auto-suggestion) seems to me to be rather playing with words. One can implant an idea in another person's mind, and the idea may be fostered and developed by that other person. Monsieur Coué, as far as I can gather, is constantly doing this himself, even if he disavows the soft impeachment. And as a matter of fact we know perfectly well that in many cases this process results in a stronger mind obtaining control over a weaker one. To many people auto-suggestion, pure and simple, will seem preferable from this very fact. Hypnotism, indeed, has been shunned by many from the danger with which its use (or rather abuse) is fraught in unscrupulous hands. There is no doubt, however, that many people do themselves more harm by their harmful spontaneous auto-suggestions than by any which they absorb from outside sources. Most of us, I think, will agree with Monsieur Coué when he says :

If certain people are ill mentally and physically, it is that they imagine themselves to be ill mentally or physically. If certain others are paralytic without having any lesion to account for it, it is that they imagine themselves to be paralysed, and it is among such persons that the most extraordinary cures are produced. If others again are happy or unhappy it is that they imagine themselves to be so, for it is possible for two people in exactly the same circumstances to be, the one perfectly happy and the other absolutely wretched.

The moral is obvious that "if our unconscious is the source

* See *Self-Mastery by Conscious Auto-Suggestion*, obtainable from the author, rue Jeanne d'Arc, 186 Nancy, France. Price 3s., or 60 cents.

of many of our ills it can also bring about the cure of these physical and mental ailments." Monsieur Coué goes even further. He maintains that it can not only repair the ill that auto-suggestion itself has done, but cure real illnesses not due to this cause as well. It can in fact cure organic disease, and this is a point where many physicians who have agreed with him so far will doubtless join issue, in spite of the fact that Monsieur Coué can and does produce many testimonials from his patients to prove his contention. Here, for instance, is the case of Madame H. of Maxéville :—

MONSIEUR
COUÉ'S
CLAIM.

General eczema, particularly severe in the left leg. Both legs inflamed, especially at the ankles. Walking difficult and painful. Monsieur Coué treats her by suggestion. The same evening the lady in question is able to walk several hundred yards without fatigue. On the following day feet and ankles are no longer swollen, and have not been swollen since. Under the influence of his treatment the eczema disappears.

HIS TESTI-
MONIALS.

Another instance is as follows: Mademoiselle G. L., age fifteen. Has stammered from infancy. She comes to Monsieur Coué on July 20, 1917, and the stammering instantly ceases. After a month she has had no recurrence. Stammering, it is true, is not an organic complaint, but there are few ailments which doctors have found so hard to deal with. "

Here is another instance: Madame V. writes to Monsieur Coué under date February, 1920: "I do not know how to thank you for my happiness in being cured. For more than fifteen years I had suffered from attacks of asthma, which caused me the most painful suffocations every night. Thanks to your method, and especially since I was present at one of your séances, the attacks have disappeared as if by magic. The various doctors who attended me all declared that there was no cure possible."

Here is a further instance, still more remarkable, of Madame L., of Hervy, Lorraine. She writes: "After I had undergone three operations on my left leg on account of local tuberculosis the trouble again returned in September, 1920, and several doctors declared that a fresh operation was necessary. They proposed to open my leg from the knee to the ankle, and, in the event of the operation failing, considered that amputation would be necessary. Having heard of your cures I came and saw you for the first time on November 6, 1920. After the interview I felt immediately somewhat better. After coming three times to

see you I was able to satisfy myself that I was completely cured."

In another instance a father takes his little girl to Monsieur Coué. She has been suffering from epileptic seizures. Her cure is now complete, and she has had no relapse for six months.

Certainly such testimonials demonstrate in the most convincing fashion the influence of the mind over the body, and, as it seems to me, it is this control of the physical by the mental that is the supreme justification of Emile Coué's method of treatment. We may argue that they point more to the effect of suggestion from Monsieur Coué himself and less to auto-suggestion on the part of his patients, than he is willing to admit, but that the results have in very many instances fully justified his confidence in his methods there can, I think, be no doubt.

Monsieur Coué does not claim by any means to have found a universal panacea for human ailments. He would rather argue that the number of diseases that are amenable to suggestion

NOT A
PANACEA.

is far greater than the orthodox physician is ready to admit. We must imagine, he tells us, the end in view, and the unconscious intuitively divines the means. There is no necessity for the person who practises auto-suggestion to suggest also the method of cure. It is in fact undesirable that he should do so. In each case the thought which occupies the mind must be of the final state: the realization of the idea. The unconscious will then enable us to arrive at it by the simplest and most direct path.

Where Monsieur Coué tells us that the imagination is the active agent and the will is not to be brought into play, we may, I think, well convict him of an exaggeration. The will must always play its part, but this part must be subservient to the imagination. If the imagination does not accept the idea, it is in vain for the will to attempt to impose it. The mere act of auto-suggestion implies the use of the will in its proper sphere.

THE REAL
PLACE
OF THE
WILL IN
AUTO-
SUGGESTION.

But it must not be allowed to play an aggressive part. The evil of conscious effort is that it interferes with the receptivity of the patient and, as Monsieur Coué, I think, rightly holds, the exclusive importance of the will has been greatly over-emphasized by other authorities, and this over-emphasis has in many cases been the prime cause of failure.

We must become as little children to reap the benefits of Monsieur Coué's method of cure. It is, then, a case of the will made subservient to the imagination, and though Monsieur Coué fails to realize it, the factor that does not enter in is the reason rather than the

will. It is easy to make fun of Monsieur Coué's favourite phrase, "Day by day, in every way, I'm getting better and better," and it is easy also to exaggerate the possibilities of his method of cure. It may, moreover, be argued that many such cures are due, even without his realizing it, to the magnetism of the practitioner. Monsieur Coué admits the use of passes at times by way of conveying suggestion, and it is, I think, more than likely that these passes are in reality magnetic in their effect.

DOES
MAGNETISM
COME IN ? I have myself witnessed violent toothache which had continued uninterruptedly for three days and nights entirely disappear in the course of half an hour by such magnetic treatment, and the accompanying swelling reduced to a very noticeable extent during the same period, this latter disappearing entirely within the next twelve hours. I confess I question whether such results could possibly have been achieved by any method of auto-suggestion. As in the case of the Lourdes "miracles," some patients are doubtless far more amenable to this method of treatment than others, and the desirability of its substitution for medical aid, as a general rule, may well be doubted. But there are clearly many instances where doctors have failed and where Monsieur Coué, with his apparently simple system, has achieved dramatic as well as lasting success.

My attention has been drawn by two readers to the fact that in my Notes of the Month dealing with "Reincarnation in the Poets," I overlooked the verses "To Evelyn Hope," by Robert Browning, which make plain the fact that this poet, too, was a believer in the doctrine of reincarnation. The verses even suggest that he had also a certain leaning towards astrology. Evelyn Hope, it may be remembered, was a girl who died at the early age of sixteen, and Browning seems in the poem dedicated to her to claim her as his twin soul. The two following verses will be sufficient to quote for my purpose, and those who are sufficiently interested in the matter should refer to the original for the entire poem.

Is it too late then, Evelyn Hope ?

What, your soul was pure and true,

The good stars met in your horoscope,

Made you of spirit, fire and dew—

And, just because I was thrice as old

And our paths in the world diverged so wide,

Each was nought to each, must I be told ?

We were fellow mortals, naught beside ?

No, indeed ! for God above
 Is great to grant, as mighty to make,
 And creates the love to reward the love :
 I claim you still, for my own love's sake !
 Delayed it may be for more lives yet,
 Through worlds I shall traverse not a few :
 Much is to learn, much to forget
 Ere the time be come for taking you.

The lines put into the mouth of Paracelsus by Browning, which I referred to in a footnote, run as follows :—

At times I almost dream
 I too have spent a life the sages' way,
 And tread once more familiar paths. Perchance
 I perished in an arrogant self-reliance
 An age ago ; and in that act, a prayer
 For one more chance went up so earnest, so
 Instinct with better light let in by Death,
 That life was blotted out—not so completely
 But scattered wrecks enough of it remain,
 Dim memories ; as now, when seems once more
 The goal in sight again.

In addition to this verse, there is the significant line in "One Word More," "Other heights in other lives God willing." In view of these quotations I think we may unhesitatingly claim Browning as one of the notable army of poets who frankly avowed in their verse their faith in the plurality of lives on earth.

In conclusion, let me say that I should be very grateful to any readers who could draw my attention to omissions in the list of passages from the poets bearing on the Reincarnationist belief. My notes made no claim to be exhaustive in this matter, and doubtless there are many other references which I have overlooked.

With regard to my remarks on the cleansing fires of Hell in the same connection, I should perhaps make it clear that what I wished to convey was that Hell and Purgatory were expressions for one and the same condition. It has been objected to the Roman Catholic doctrine of Purgatory that there is no reference to such a place or state anywhere in the Bible, but the fact of course is that the references in the New Testament to the purgatorial fires of the other world quite adequately cover both. The Protestant Churches, by ignoring Purgatory, have put themselves in a false position from which there is no escape except by denying Divine justice ; while Roman Catholics have failed to realize the implication of the doctrine which they have espoused.

A STUDY OF HAUNTINGS

By H. A. DALLAS

SIR WILLIAM HERSCHEL, after warning against fanciful theories and drawing unwarranted conclusions on inadequate premises, added : " On the other hand, if we add observation to observation without attempting to draw, not only certain conclusions, but also conjectural views from them, we offend against the very end for which only observations ought to be made."

In relation to several kinds of psychical phenomena considerable advance has been made toward the formulation of reasonable hypotheses, but with regard to the phenomena classified as " hauntings " we are still far from having reached a convincing hypothesis, therefore any fresh experience which may help either to expose the fallacies in any explanation that has been offered, or to corroborate suggestions which seem satisfactory, deserves to be carefully noted and studied. A small pamphlet recently published by Mr. Bligh Bond, *The Return of Johannes*, seems to me of value in this connection ; in what way it is so, I hope to show later in this article.

One of the fallacies which we are apt to fall into is the assumption that all experiences called " Hauntings " are of the same nature and due to the same cause. It is far from probable that this is the case. For instance, what is commonly known as " Poltergeist " phenomena, i. e., the violent movement of objects without any apparent cause, when not traceable to the " naughty little girl," may be a product of forces not yet understood, not necessarily directed by intelligence ; or they may be the efforts of some discarnate intelligence to effect some result we do not apprehend ; or again they may be unintentional, i. e., a by-product of forces which are being exerted for a purpose other than the results we observe. An analogy will help us here. In the manufacture of useful articles, or carrying out of experiments an explosion occasionally occurs, which is certainly no part of the experimenter's plan.

It is possible that intelligences unseen by us are experimenting as to methods of operating on our material plane, and in so doing effects may occur unintended, and to all appearance senseless.

I do not propose now to discuss "Poltergeist" phenomena: these few remarks will suffice to show that even in one class of phenomena similar experiences may be due to various causes.

The most usual kind of haunting is when an apparition is seen, or a sound heard in a house. The common surmise is that some one who lived in the house has been attracted back to the former abode. This seems in some cases to be not unlikely; a strong sense of possession appears occasionally to be the attracting impulse. Mrs. Corner (*née* Florence Cook) at one time occupied a house in which strange noises were heard, and she decided to try and discover the cause through exercising her mediumistic faculty. She was soon "controlled" by a "sea-captain," who was by no means courteous, and asked why "that woman" was occupying "his house." He did not at first realize that he had died; but he learned to be grateful to her, and said she helped him. This information was given at a trance sitting which I attended. I have been told that the fact that this house had formerly been occupied by a seafaring man was verified.

Hauntings of this kind do not offer any serious problem to those who, on other evidence, are convinced that dying does not, *per se*, alter a man, and that his consciousness may still be occupied with familiar objects. But when haunting figures are seen persistently for many years the experience is not so easy to understand. For instance, there is the "Morton" story recorded in *Proceedings of the S.P.R.* and quoted at length in Mr. Tweedale's book, *Man's Survival after Death*, pp. 196-208.

In this case the haunting exhibits many curious features. The figure was heard and seen at intervals for the space of eleven years. The appearance was sometimes so solid as to suggest a materialization; at other times (especially in later years) it was ethereal; sometimes it was visible to several persons, and sometimes only one person in the room could see it. On certain occasions it seems to have been perceived by dogs. It always presented a sorrowful aspect quite consistent with the past history of the person represented.

This case suggests many perplexing questions; any hypothesis which claims to interpret the phenomena of "Haunting" ought to supply some sort of answer to these questions.

Why was the figure sometimes apparently solid and at other times shadowy? Was the spirit habitually dwelling in the house, but usually invisible? Or was she only an occasional visitor? Why was she sometimes visible to only one person, and at other times seen by several? Are we justified in assuming

that the spirit was locally present, or was the apparition only a mental vision telepathically induced?

By a careful comparison of various cases of haunting, and consideration of such clues as we may get through mediumistic experiences, it may be possible to reach some hypothesis which will, at least partially, afford an answer to the problems involved in haunting incidents.

The records collected by the Society for Psychical Research and published in their *Proceedings* offer well-attested data for such a study. In the space of an article the matter can only be very slightly and inadequately dealt with.

In *Proceedings*, vol. viii, p. 506, etc., we find a detailed account of the experiences of a "seeress," Miss A.; the reporter is Lady Radnor. This lady's mediumistic faculties were various. She saw visions, she wrote automatically, and communications by raps occurred in her presence. Her writing was strictly automatic, i.e., she was not conscious of what she wrote.

The record states that on her first visit to Salisbury Cathedral she saw a monk dressed like a Franciscan, in his hand a rosary with pendant cross. Subsequently she saw many monks filing out of the Cathedral and back again. One gave his name, by raps, and, in the same way, she was told that they were Franciscans and that they had lived in the "Palace." This led Lady Radnor to make further inquiries, and she found in the uncut pages of Britton's *History of Wiltshire* that there had been a Franciscan monastery at the south-east corner of the Cathedral, where the Palace now stands.

This vision of several monks connected with the place reminds us of the strange experiences of the ladies who visited Versailles, published some years ago under the title of *An Adventure*.

Readers will remember that several figures were seen dressed in the costume they might have worn when Marie Antoinette lived at the Trianon. This kind of haunting raises yet another question. If we may assume that one spirit, viz., the unhappy Queen, was attracted to her old abode, how are we to account for the various other figures seen on the same occasion?

But there is another experience connected with Miss A. and recorded by Lady Radnor which must not be omitted (*Proc.*, vol. ix, p. 78, etc.). Through Miss A., Lady Radnor was informed that one of her guides was called "Estelle," and when Lady Radnor inquired whether she had lived on earth the sentence was rapped out: "Loved voices called me Anne." Then "C. H. A." was given, and finally the surname "Chambers." She was told

that a portrait of Anne Chambers existed, and was in her brother's house. In her childhood Lady Radnor used to sit before a picture which she called "the lady with the cherries," and talk to it; so she asked: "Is it the lady with the cherries?" and "Yes" was rapped out in reply. This picture was examined, but no name was found on it, and Lady Radnor was told that the name of Chambers did not occur in the family pedigree. On the day this information reached her she happened to meet an acquaintance who had at one time made a catalogue of her brother's pictures; and she asked if she happened to know who was "the lady with the cherries." "Oh, that is Lady Exeter," was the reply, "whose daughter married an ancestor of yours." Lady Radnor then inquired, "Has the name Chambers any association for you?" and she was told, "Lady Exeter was a Miss Chambers." This was verified by subsequently finding the name Chambers in the Exeter pedigree.

I have related this incident at some length because this same "Estelle," alias "Anne Chambers," made a very informing communication respecting hauntings; it is therefore of interest to note that her identity seems to have been established and that there is reason to believe that she had an independent existence and that the communication was genuinely from a discarnate spirit, and not merely from the subconscious mind of the incarnate.

The communication was as follows:

"You ask me whom I see in this habitation. I see so many shades and several spirits. I see also a good many reflections. Can you tell me if there was a child died upstairs? Was there an infant who died rather suddenly? [Why?] Because I continually see the shadow of an infant upstairs, near to the room where you dress. [A shadow?] Yes, it is only a shadow. [What do you mean?] A shadow is when anyone thinks so continually of a person that they imprint their shadow or memory on the surrounding atmosphere. In fact, they make a form; I myself am inclined to think that so-called ghosts of those who have been murdered, or who have died suddenly, are more often shadows than earthbound spirits; for the reason that they are ever in the thoughts of the murderer and so he creates, as it were, their shadow or image; for it would be sad if the poor souls suffered, being killed through no fault of their own—that they should be earthbound; though, remember, they very often are earthbound too."

Lady Radnor adds that it was correct that her infant brother

way in which Miss A. could have known the fact. If we compare this statement of "Estelle's" with the case of the Morton Haunting, it throws some light upon it. "Estelle" says that sometimes the image seen is only the reflection of thought, sometimes the spirit is locally present. This might account for the different character of the manifestations, the more ethereal apparitions being shadows or reflections of the thought of the spirit, who at other times actually visited her former home. Possibly only one sensitive to telepathic impressions could perceive these thought "shadows." The idea that hauntings may be the effect of the thoughts of the discarnate was put forward years ago by F. W. H. Myers; he said some apparitions seemed like "dreams of the dead." He suggested that there may be "an involuntary detachment of some element of spirit, probably with no knowledge thereof at the main centre of consciousness" (*Human Personality*, vol. ii, p. 75).

He recognized, however, that the dream hypothesis did not completely cover all cases. In some cases he surmised that some local effect was produced on *space* (*Human Personality*, vol. i, p. 264).

At a meeting of the S.P.R. at which the present writer had the privilege of listening to him, he related a case in which the agent was still in the body, but was very ill and absent from her home. She was longing to be at home and her thought was concentrated there. At the same time several persons in her home heard her step in the passage. I remember that he said that in this case he did not consider that thought transference alone was a sufficient explanation. If I have rightly understood him, he believed that some effect was produced, not on the material atmosphere, but on the metetherial environment. If this was so, we may assume that the sound heard was not registered by nerves of the physical ears of the percipients, but by their equivalents in the psychic organism.* If the psychic body is latent in our physical organism it is not surprising that the mind can receive impressions by its instrumentality under suitable conditions.

Let us now consider what is implied in the phrase "dreams of the dead." We dream when our minds are withdrawn from consciousness of our normal surroundings; this is not equivalent to total unconsciousness. If the discarnate withdraw their consciousness occasionally from their normal surroundings and vividly recall earth memories, these may aptly be called their

* I must make it clear that F. W. H. M. is not responsible for this assumption, which is my own.

"dreams." But we must distinguish between such dreams and the incoherent nonsense which sometimes is the content of what we call dreaming, confused imaginations uncontrolled by will power. They may resemble rather those *vivid* dream experiences which are sometimes remembered.

In the automatic writings of Sara Underwood (a remarkable book which deserves to be better known by students) occurs the following communication. The question was asked :

"Do you have there your seasons of rest, equivalent to our sleep?" and the reply was, "Our ideas of rest are not like yours; when we rest we creep down to your level." And further: "Dreams are the percipients of life experience."

This seems to imply that when a departed spirit "creeps down" in thought to earth memories, and concentrates vividly on the past, this experience corresponds to our dream state in so much as in both cases consciousness is withdrawn from the normal environment.

That such vivid memory, resulting from concentrated thought, may produce phenomenal effects on sensitive minds, is easily conceivable, and in fact is supported by evidence. The following incident affords a good illustration. It was reported to Professor William James by a lady called Mrs. Manning in 1894.

Mrs. Manning says that as she was a nervous child, her sister frequently sat by her bed until she fell asleep, and if she awoke and called for her she came and soothed her to sleep again. After her marriage Mrs. Manning had the following experience :

"One night in November I awoke from a dreamless sleep, wide awake, and yet to my own consciousness the little girl of years ago, in my own room in the old home, the sister had gone and I was alone in the darkness. I sat up in bed and called with all my voice, 'Jessie! Jessie!'—my sister's name. This aroused my husband, who spoke to me. I seemed to come gradually to realization of my surroundings, and with difficulty adjusted myself to the present. In that moment I seemed to live again in the childhood days and home. I cannot express too strongly the feeling of actuality I had. For days after this the strange impression was with me, and I could recall many little incidents and scenes of child-life that I had entirely forgotten. I wrote to my sister next day and told her of the strange experience of the night before. In a few days I received a letter from her (the date the same as mine, and having passed mine on the way) in which she said that such a strange thing had happened the night before, that she had been awakened by my voice calling her twice;

that the impression was so strong that her husband went to the door to see if it could possibly be I. No one else had called her ; she had not been dreaming of me ; she distinctly recognized my voice."

Capt. Manning adds his corroboration (*S.P.R. Proc.*, vol. xi, p. 355). This experience may be classified among Hauntings, with the advantage that the agent is able to describe her condition when the percipient heard her call. And from this we may infer the cause of similar experiences connected with the discarnate.

Let us now consider the statements made by Johannes. Readers of Mr. Bligh Bond's enthralling books, *The Gate of Remembrance* and *The Mount of Vision*, will remember that some portions claimed to come from a monk who had once formed one of the Benedictine community at Glastonbury Abbey ; and that the script is truly automatic, the amanuensis, his friend Mr. Alleyne, being unconscious of what he is writing.

Johannes says : " Not only I, Johannes Monachus, but alle of the company who loved and love our Abbey, as it yet standeth to us, see all its glory—though ye see but woeful ruins. We who walked and yet walk in the fleshly tabernacle in which by thought we clothe ourselves withal, and can still walk in the cloysters where we were wont to contemplate. . . . To us who come to the place beloved on earth nothing is changed save where we miss remember, and then ofttimes they remember for me, so nothing is lost " (*The Return of Johannes*, pp. 6, 9).

This intimation that combined *Group* thought creates vivid images for discarnate spirits when compared with such an experience as that of Mrs. Manning, above related, and the statement by " Estelle " concerning the Hauntings resulting from the creation of " thought forms," affords a clue to experiences like that of Miss A. at Salisbury, and those of the ladies who visited the Petit Trianon at Versailles. The notion that Marie Antoinette and her contemporaries agreed to revisit Versailles on that particular occasion is a clumsy hypothesis not readily to be accepted ; but it is not unreasonable to conceive that those associated with that tragic page of history may be linked together by a group of memories, and that when their combined thoughts are concentrated on the scenes with which those tragic events were associated their concentration creates thought images which become telepathically perceptible by the sensitive minds of certain visitors—visitors whose thoughts could not fail also to be turned in the same direction.

A study of these and similar incidents seems to confirm the

view that hauntings are often the effects of intensive thinking,—"dreams" we may call them—of past experiences: this would account for their intermittent character, as the normal consciousness of the departed is probably occupied with their present conditions. But we see that this hypothesis alone is not a sufficient explanation in all cases. We have to admit the possibility of some local effect on space; some invasion by some element of the ego's consciousness which may affect the met-ethereal environment and be registered by the psychic organs of the percipients, or may cause some more physical effect, may, in short, produce a materialization.

Does not this imply that in some cases the spirit is locally present in the spot where it is seen or heard? But what after all do we mean by local presence? Are we not in some sense locally present in any spot where we can make our activity felt? Such questions will, however, carry us into metaphysics and are quite beyond the scope of this article.

A DEFENCE OF ALCHEMY

By H. STANLEY REDGROVE, B.Sc.(LOND.), F.C.S.

THE history of the science of chemistry, especially for the purpose of philosophical study, may conveniently be divided into four periods. The origins of the science go back far into the dim prehistoric past of mankind's history. When the historian first meets with man, he is already something of a chemist. The ancient Egyptians, for example, knew something about the smelting of metals, about the preparation of drugs, perfumes and poisons; they were expert in the art of embalming and had considerable skill in dyeing and the ceramic art. And much of this knowledge was certainly not of their own discovery, but was inherited by them from the past. We can, however, hardly dignify this primitive technical knowledge by the title of "science." It was not systematized: it lacked theoretic coherence, and consisted merely of a number of isolated formulæ or rules-of-thumb known to artificers and mechanical workers, whose interest in the operations they carried out (sometimes with considerable skill) was limited to the practical needs of their particular craft.

Gradually, however, we find a body of theoretical doctrine arising; and we enter upon the second period in the history of chemistry, namely the alchemical period. Exactly what the theory of alchemy was and exactly how it arose are the questions with which we are immediately concerned; but, before entering upon a consideration of them, some few words seem necessary concerning the two subsequent stages in the history of chemistry. It was at one time customary to refer to the alchemist only in terms of scorn. His beliefs were mentioned only in order that they might be laughed at and to give the opportunity for the remark, "Behold how much wiser we are to-day!" This has always appeared to me to be a quite useless and profitless procedure. It seems to me far more interesting and useful to make the endeavour to understand why the alchemist held the particular beliefs that he did; and, in this connection, I would point out that, the more absurd the alchemical doctrines are supposed to be, the more urgent and the more difficult must this problem become. In any case, however, its adequate solution can hardly

fail to be of great interest and value. If the alchemist committed intellectual follies, we may perhaps learn from his mistakes how not to commit similar follies ourselves. But recent advances in physical science have shown us that the alchemist was not quite such a fool as he has appeared in the immediate past. Somehow or other he does seem at times to have hit upon certain fundamental truths concerning the nature of things. He may indeed have conceived them in so hazy a manner and with so many fictitious additions as to have rendered them useless for the purposes either of practical knowledge or of philosophical speculation ; but, at any rate, we want to know how he managed to conceive them at all. His method may be capable of being improved, and adapted to the needs of the present day. In any case, and putting all other issues aside, the fact remains that the alchemical hypotheses gave a tremendous impetus to chemical research. A vast number of most useful and interesting discoveries were made, as a result of this impetus, which would never have been made had chemistry remained in its embryonic and merely technical stage. However, like most theories, those of alchemy, after serving their purpose, had to be discarded by the growing science of chemistry ; and we reach the third stage in the development of the science with the promulgation by Paracelsus, in the sixteenth century, of the doctrine that the prime aim of chemistry was the discovery of new and better medicines. This period is known as that of iatrochemistry. It must not, however, be supposed that alchemy was dead : practically all the iatrochemists were alchemists, in so far as they accepted the main alchemical doctrines and did not question the validity of the alchemical quest. The difference between the iatrochemist and the alchemist pure and simple resided in the fact that the former had a new and additional impetus to experiment and investigation and one which tended enormously to the enlargement and enrichment of chemical science.

But chemistry was not always to remain a handmaid to the healing art. The fourth and final stage in the history of chemistry is that of chemistry itself as a pure science devoted only to the discovery of a certain aspect of the truth of things. We may date its origin from the time of Robert Boyle, who, in the seventeenth century, first laid down the definition of a chemical element as this term is understood by modern science. By Boyle's day, we should note, alchemy was seemingly dead. It had failed to fulfil its promises : its quest had been abandoned by natural philosophers and was used only as a cloak for fraud by such dis-

honest men as could find foolish people to believe in them. At the same time, hypotheses having some resemblance to those of alchemy still continued to be formulated until Dalton put forward his momentous atomic theory in the opening years of the nineteenth century. This theory constitutes a landmark of essential importance in the history of chemistry ; and, for those who are interested in the philosophy of the subject, it is convenient to subdivide the last stage in the history of chemistry into three subsidiary stages : the first being the period prior to Dalton ; the second, the period dominated by the Daltonian theory ; and the third, that which we have only just reached, being characterized by the discovery of the complexity of the chemical elements.

I should be sorry, however, if, by speaking about a post-Daltonian stage in the history of chemistry, I should seem to give support to the idea that recent advances in chemical and physical science have rendered Dalton's atomic theory obsolete. This idea has, it is true, somehow got abroad, but it is altogether erroneous. As Mr. Soddy has well pointed out in his *Interpretation of Radium*, these very researches which are supposed to have shaken the truth of Dalton's atomic theory to its foundations have done more than any other researches to substantiate it. On the other hand, however, they have necessitated certain modifications in the theory of very great importance philosophically. The inductive method of modern science rarely if ever leads to a cul-de-sac, and it would be difficult to find an instance of a scientific theory which has had, in the light of more recent knowledge, to be abandoned as altogether worthless. On the other hand, scientific investigators do often (from an excess of enthusiasm, shall we say ?) imagine that the end of a journey has been reached when in fact only the first stage has been achieved. Scientific theories supposed to be absolute are continually being discovered to be only approximate. As experimental knowledge grows so do theories grow, becoming more comprehensive and complex, which is precisely the case in regard to the atomic theory. The alchemists had one maxim which certainly seems altogether erroneous. It was that Nature is simple. Modern investigation seems to indicate, on the other hand, that she is almost infinitely complex.

As I have hinted above, it is as regards the ultimate nature of the chemical element that the philosophy of modern chemistry differs from that of the Daltonian theory ; and, perhaps, one cannot so well exhibit the difference between alchemy and chemistry as by asking each of them the question, " What is an

element?" The Greek philosophers, and following them the mediæval alchemists, regarded *earth, air, fire* and *water* as the four elements from which the whole material universe was made. But we shall miss the whole point of their philosophy if we misconstrue the nature of this "making." A house is made of bricks, we say, and a plum-pudding of suet, flour, dried fruits, spices, and I know not how many other ingredients. But not in such manner was the universe made from its elements for those for whom these elements were earth, air, fire and water. For Dalton, it is true, the atoms of the elements were the bricks wherewith the edifice of the universe was constructed, or, alternatively, the ingredients of this strange plum-pudding of a world. The alchemical notion was entirely different, and I cannot perhaps better illustrate it than by referring to a passage in the writings of a seventeenth-century iatrochemist and alchemist, to wit, Jan Baptista van Helmont. Van Helmont was an original thinker. He did not accept the current doctrine of the four elements, but his very criticism of it was the logical outcome of a conviction of the validity of the alchemical notion of what the nature of an element was.

Van Helmont thought that he had discovered the element *earth* in the substance we now call "silica," one of the forms of which is sand. Van Helmont called it "*quellem*," and he carried out a very important series of experiments with this substance. Now glass is made from sand and clay: van Helmont discovered that, by appropriate chemical means, from a given quantity of glass, the same weight of silica or *quellem* could be obtained as was used in making it. The method is to fuse the glass with an alkali, extract with water, and add a suitable quantity of acid. This was a discovery of lasting importance, and must be described as a brilliant piece of work, especially if we take into consideration the comparatively slight importance that was attached in van Helmont's time to the use of the balance. It is not, however, this aspect of the matter upon which I wish to dwell, but upon the conclusion that van Helmont drew from his discovery. He did not break with tradition so far as to deny the elementary nature of earth, but he deprived earth of all potency and power in the production of other bodies. "The sand, or the element of earth," he writes, "doth never concur to natural and seminal generations." He sought to explain chemical processes by likening them to physiological and psychical ones. Life, for him, explained matter, not matter life; and the origin of minerals (like that of plants and animals) was to be sought in a seminal

principle, wherefrom they had been developed by a process analogous to that of growth in the organic world. Elementary earth played no part in this because it did not undergo development—it could, as we have seen, be obtained unchanged from its products.*

Let us now turn to the view of another natural philosopher, a man I have already mentioned, namely Robert Boyle. When van Helmont died Boyle was nearly of age, so that the two men are almost contemporaries; but their views concerning the nature of the elements and the formation of other material bodies from them are as poles asunder. Boyle's definition of an element, which, slightly modified, is still accepted to-day, is that it is a substance which cannot be decomposed, but which can enter into combination with other elements producing more complex forms of matter, capable of decomposition into these original elements. It will be seen that the very reason that almost caused van Helmont to deny that earth is an element, and which, at any rate, did cause him to assign to it a very subsidiary and unimportant position in his chemical philosophy, is just the reason, according to Boyle's definition, that would make us suspect it to be an element. As a matter of fact, silica was for some time so regarded, until early in the nineteenth century it was proved that, by submitting this substance to highly drastic chemical treatment, it could be decomposed into two separate bodies, namely, oxygen and a hitherto unknown element which was christened "silicon."

To the alchemist the elements developed: more complex bodies were produced from them by a process analogous to the growth of a living organism. To the Daltonian chemist elements combined: more complex forms of matter were produced from them, as I have already indicated, in a manner somewhat resembling the way in which a house is produced from bricks and mortar. The modern chemist, however—whilst accepting Dalton's theory in the main—realizes that chemical combination is something more than the merely mechanical addition of one element to another. He finds it necessary to explain why the properties of compound bodies are usually entirely different from those of their constituent elements: water, for example, is a

* It was from water that van Helmont believed all other forms of matter developed, and in substantiation of this idea he carried out a number of interesting experiments, which, however, in the light of latter-day knowledge, are seen not to bear the interpretation he placed upon them.

compound of the two gaseous elements, hydrogen and oxygen, which are unlike it in every way ; whilst common salt is a compound of a metallic element called sodium, which has the remarkable property of reacting violently with water, producing a very caustic solution and liberating hydrogen-gas (which may catch fire), and chlorine, a greenish-yellow gaseous element, which possesses an unbearable odour and is poisonous.* It must have been noticed in the very earliest days of chemical experimentation that chemical changes always took place either with the absorption or the emission of heat ; but in spite of a certain amount of experimentation, the real significance of the fact escaped attention until well into the nineteenth century, when, with the formulation of the concept of " energy," it began to be recognized that an energy-change is an essential part of every chemical reaction. Water, for instance, is not merely hydrogen plus oxygen : it is hydrogen plus oxygen minus so much energy ; similarly common salt is sodium plus chlorine minus so much energy. Thermochemistry, as the department of study dealing with this aspect of chemical change is called, is now an important branch of the science of chemistry. Many other lines of research have converged to demonstrate the importance of the idea of energy : so much so that the concept of energy can now rightly be said to play a far more important rôle in modern scientific theory than the concept of matter. The hard mechanical atoms of Dalton have gone : modern research has penetrated within the atom, and the atoms are now regarded as elaborate structures containing, locked within them, almost incredible stores of energy. Since the atoms are complex, the chemical elements can no longer be regarded as being truly elementary ; but the term " element " is still retained for what is, strictly speaking, the class of compounds impervious to purely chemical action. The modern view of matter, therefore, is not without kinship to the alchemical ; for the alchemical view, as I have indicated, was essentially vitalistic, and to endow the atom with energy is not so very different from endowing it with life. Thus, by its profound modification of the philosophical basis of Dalton's theory, modern science has rendered possible a more sympathetic attitude towards the speculations of the alchemists than would have seemed legitimate to scientific thinkers during the century that has just passed. The late Dr. James Campbell Brown well remarked, concerning these theories :

* Chlorine was one of the " poison-gases " used in the European War.

We must not forget that while there is much that seems absurd and nonsensical, there is much which is not inconsistent with recent researches and discoveries of science. The old philosophers had a wonderful grasp of general principles. It may be that those doctrines of the unity of matter and the mutation of form, which they taught in the light of deductive philosophy, will ultimately by the use of inductive methods be established as the true explanation of phenomena at present inexplicable and outside the domain of science. *

I have just said that the alchemical view of the elements was vitalistic : if we bear this fact in mind we shall find that it sheds considerable light even in the darkest places of alchemical speculation. A plant is first a seed ; then it puts forth roots ; stem and leaves appear ; it blossoms ; its blossoms fade and die : yet we say it is one and the same plant throughout all these changes. John Smith may change in his appearance or his character ; he grows from boyhood to the full estate of man ; yet we call him " John Smith " all the time. So too, thought the alchemists, might metals and minerals undergo similar mutations of form. To the Daltonian chemist, to say that lead and gold (for example) are elements is to deny the possibility of transmuting one into the other. The alchemists did not regard the metals as elements, but, had they done so, it would have been no obstacle to their crediting the possibility of transmuting them. The art of dyeing, as I have pointed out, was one of man's earliest achievements, and it no doubt played an important part in the genesis of alchemical theory. The colour of a fabric could be altered by dyeing it, why should not something similar be possible in regard to its other properties ? As concerns the metals, a process somewhat analogous to dyeing was also known in the pre-alchemical days. By alloying suitable metals together, imitations of the precious metals, silver and gold, could be obtained : that is to say, commoner metals could be *tinged* † so as to resemble them in the one property of colour at least. It seems hardly possible that the early workers in metals, having proceeded so far as this in their experiments, should not have speculated as to the possibility of altering the other properties of metals, such as their ductility, density, etc., so as to obtain from common metals bodies resembling silver and gold in all their properties and not merely in the property of colour alone. A papyrus is known—the Leyden papyrus—of undoubted authenticity, dating from

* James Campbell Brown, *A History of Chemistry from the Earliest Times to the Present Day* (London, 1913), p. 134.

† This word is of some importance, for in later alchemical literature the Philosopher's Stone is not infrequently referred to as a *Tincture*.

about the third century A.D., which contains a number of recipes for what we should now call the falsification of metals. It was almost certainly the notebook of an artisan. Great importance has been attached to this papyrus by M. Berthelot, whose view of the origin of alchemy would seem to be that a belief in the possibility of transmutation arose as the result of a misunderstanding of such practical recipes of Egyptian workers in metals as are contained in it by Greek speculators who confused the falsification of metals with their transmutation. To my mind the theory is hardly adequate. If the Greeks misunderstood the practical recipes of the Egyptian workmen it was because of certain notions they already entertained concerning the nature of things, and to understand the origin of alchemy we shall have to inquire as to what these notions were. It must be noted, moreover, that the alchemical texts, which according to M. Berthelot are derived from the Leyden papyrus, are, on his own showing, of an entirely different character therefrom; and these texts commonly distinguish between the achievement of the *magnum opus*, that is the transmutation of base metal into silver and gold, and the making of mere spurious imitations of these metals.* I think, therefore, that whilst, in an endeavour to unveil the origin of alchemy, due importance must be attached to notions derived from the practical work of dyeing textiles and alloying metals, other and more important factors have to be taken into account. Why, for instance, were the alchemists so exclusively concerned with the problem of transmuting base metals into silver and gold, when so many other chemical problems presented themselves for solution? The natural cupidity of human beings is not adequate to account for this, for it is quite evident, from both their lives and their writings, that many of the alchemists were animated, not by avarice, but by the love of knowledge. Why was the solution of this problem regarded as so intimately bound up with that second great object of the alchemical quest, the discovery of the Elixir of Life? Indeed, for the later alchemists at any rate, the two problems became one, to be achieved by a single agent, possessed of magical and almost incredible powers, the marvellous Philosopher's Stone. In this connection it is significant that the doctrine of the Philosopher's Stone does not figure in the writings of the Greek alchemists. It is essentially a product of Christian thought, which fact alone

* As concerns later alchemists, this point is very clearly brought out in the works of pseudo-Geber.

should make us suspect that alchemical theory owes a debt to theological doctrine.

The alchemical theories, let me repeat, were vitalistic: the alchemist, imbued with the philosophical notion of the unity of all things, that "what is below is like that which is above; what is above is like that which is below," and, using analogy as his guiding principle, likened the metals to man. There is nothing, to my mind, surprising in this. Indeed, I would even go so far as to say that it was inevitable. The mind must proceed from the known to the unknown: the early philosophers knew, or thought they knew, something about the origin of living things. It could not have been otherwise than that they should have attempted to explain the origin of inorganic substances by the aid of concepts derived from the world of life. Moreover, in addition to their theories and actual knowledge concerning man as an inhabitant of this world, there was, in Christian days at any rate, a vast body of doctrine concerning man as a spiritual being which was regarded as most indubitable truth. The likening of metals to man, therefore, made possible two means whereby chemical phenomena might be explained: they might be likened to the processes of animal life, or to those of the life of the soul. Both were adopted, the result being an extraordinary fabric of speculation, made up of analogies drawn (*a*) between chemical phenomena and physiological processes, and (*b*) between these same phenomena and the life of the soul. These two factors in the genesis of alchemical theory I have called the "phallic" and the "mystical" respectively—although I am aware that neither term is altogether unobjectionable—and, in my *Alchemy: Ancient and Modern* (Rider, second edition, 1922) and the two chapters devoted to alchemy in my *Bygone Beliefs* (Rider, 1920), I have dealt with them in some detail, tracing to their roots in physiology and theology the outstanding doctrines of alchemical philosophy. In the main, then, we may say that alchemical philosophy was an *a priori* structure having its foundations in the crude physiology of bygone ages and the doctrines of Christian theology, to which must be added certain mystical notions derived from Neoplatonism and other sources.

The central doctrine of alchemy was that of development. Here, at any rate, the principle of analogy did not mislead the alchemists. Modern scientific research has demonstrated what the Daltonian theory denied, that the metals and other chemical elements are being produced by an evolutionary process. The alchemists grasped this general principle, even if they erred in

all its details. Nature, they thought, or rather the vital spirit which animated her, produced the metals by a gradual process, which might be likened, on the one hand, to the growth of living things; on the other, to the development of the soul in man. Nothing to them was purely material: "Copper," declares an early work, *The Book of Crates*, "like man, has a spirit, soul and body." But not all the metals were equally mature and perfect—various impurities impeded Nature's processes. These processes they sought to understand and to control, so that what Nature slowly effected, they might accomplish in a moment. The aim of religion is the spiritual perfection of man, which, according to Christian doctrine, is to be achieved by the spirit of Christ. In accordance with this principle, the alchemists sought to perfect the metals, that is to say, to transmute the base and common ones into silver and gold, by means of the extraordinary agent they called the Philosopher's Stone. And just as in Christian theology, Christ is conceived to be, not only the means, but also the type of man's perfection, so, writes one of the alchemists concerning the Philosopher's Stone, "in species it is gold, more pure than the purest."* It was the quintessence of Nature's powers, and, therefore, not only the medicine of the metals, but the Elixir of Life, the medicine that would restore man to the flower of youth.

About the time of the Reformation, when the trichotomy of personality became popular, the idea—probably first put forward by Isaac of Holland during the latter part of the fifteenth century, and vigorously championed by Paracelsus—that the metals, and, in fact, all bodies, are produced by the interaction of *three* principles, became an essential element in alchemical philosophy. These three principles were called "salt," "sulphur" and "mercury," and were the metallic analogues to the body, soul and spirit in man. We must not confuse these principles with the common substances so called. Just as to the modern chemist the term "salt" is a general one, being applied not only to common table-salt (sodium chloride), but to all compounds formed by the interaction of an acid and an alkali, so too were "salt" and "sulphur" generic terms for the alchemists, though their application of them was by no means consistent. I am not quite sure whether the same can be asserted of "mercury"; the mercury principle, however, was certainly not ordinary quicksilver, but rather a hypothetical substance that might, in

* Eirenaeus Philalethes, *A Brief Guide to the Celestial Ruby*. See *The Hermetic Museum*, ed. by A. E. Waite (London, 1893), vol. ii, p. 249.

the opinion of some of the alchemists at any rate, be obtained from ordinary quicksilver by purificatory processes. In fact, all three principles were hypothetical rather than actual substances, though no doubt many alchemists thought they had obtained one or other of them in the course of their experiments. It is this fact that leads to so much confusion in the interpretation of the writings of the alchemists, since what one alchemist, for instance, called "philosophical sulphur" or "philosophical mercury" might by no means be the same substance as that to which another alchemist gave the same name. The properties of these three principles were generally considered to be as follows: Salt conferred fixity and resistance to the power of fire. Sulphur endowed a body with colour and made it combustible. Mercury was the essentially metallic principle: it endowed metals with lustre and the property of fusibility.

For many of the alchemists, philosophical mercury was the first principle of all things, and by the action of pure philosophical sulphur on pure philosophical mercury was the Philosopher's Stone to be obtained. This hypothetical reaction was often likened to the conjunction of the sexes in marriage, and much curious speculation was engaged in as a consequence. The earlier alchemists do not appear to have recognized the existence of the principle "salt"; and, failing any certain knowledge as to who first definitely formulated the idea of metals being generated by the action of philosophical sulphur on philosophical mercury alone, it is not possible to say whether the analogy which guided him was a sexual one or was one based upon a mystical dichotomy of the spiritual side of man into an active element and a passive one: ideas derived from both these analogies are common in alchemical writings. Certainly, the sexual theory of the origin of the metals, though very crude, is not without interest, especially in view of the findings of modern science that the atoms of the chemical elements are dual in their constitution, being products of the balanced interaction of particles of negative and positive electricity.

In order to achieve the transmutation of the metals, it was usually regarded as essential to strip them of their outer properties, so as to make it possible to get at and manipulate their hidden essence or spirit. This was the first matter or, alternatively, philosophical mercury, in their search for which the alchemists were unwearying. Many descriptions of the first matter are to be found in the writings of the alchemists: some of which, as I have already intimated, refer no doubt to actual

chemical substances; others are descriptions of hypothetical bodies and are the result of philosophizing by the *a priori* method. Certain of these latter descriptions are of considerable interest, and show an approximation in general outline to the modern concept of the ether of space, though devoid of the element of mathematical exactitude, which, of course, is the chief merit of the modern theory. Thus, in *The Book of the Revelation of Hermes, interpreted by Theophrastus Paracelsus, concerning the Supreme Secret of the World*, we read that the alchemistic essence of all things "is of a mysterious nature, wondrous strength, boundless power," that "it exists in every thing in every place, and at all times," that "it has the powers of all creatures; its action is found in all elements, and the qualities of all things are therein, even in the highest perfection."* And in the "Smaragdine Table" attributed to Hermes Trismegistos, the mythical father of alchemy, we read of "One Thing" from which "all things were produced by adaptation," which is "the cause of all perfection throughout the world," which is "the fortitude of all fortitude, because it overcomes all subtle things and penetrates all solid things," and by means of which "all things were created."

The writings of the alchemists, as is obvious to all who essay to read them, are excessively obscure. This obscurity is partly only seeming, being the result of the fact that our present mode of thought is so different from that of the days in which the alchemists lived. Partly it was involuntary; the alchemists' views were on the whole obscure, and naturally the expression of them was obscure also. The use of the *a priori* method, even when, as in the case of alchemy, it was fortified by experiment, inevitably leads to obscurity. We may ultimately discover that the Universe is, indeed, a unity, and that the principles that hold on one plane of being are true also of all others; but even so, it still remains true that the use of analogy is attended with many dangers. The alchemists, I think, too frequently allowed analogy to run away with them, with the result that often it seems practically impossible to capture the meaning of what they wrote, even when we assiduously endeavour to follow the advice of one of them who says that "we must . . . consider the several analogies and similitudes of things, or we shall never be able to understand the philosophers."† Partly also their obscurity was

* See Benedictus Figulus, *The Golden and Blessed Casket of Nature's Marvels*, trans. by A. E. Waite (London, 1893), pp. 36 and 37.

† "Eugenius Philalethes," *Lumen de Lumine*. See *The Works of Thomas Vaughan*, ed. by A. E. Waite (London, 1919), p. 273.

voluntary, and was the result of a not altogether unreasonable desire for secrecy. Alchemy in the Middle Ages was, it is true, not looked upon with such hostility as was magic, but it was nevertheless suspect. It was not wise in those days to know too much concerning Nature, or to reveal too explicitly her mysteries.

Moreover, the language of alchemy provided a means whereby heterodox theological doctrines might be expressed. There is nothing fantastic in the suggestion that *some* alchemical books may have had nothing whatever to do with chemical processes whatever, their authors having used alchemical terms in which to expound mystical doctrine not in agreement with that of the Church, or to describe mystical experiences or investigations in the domain of what we now call psychical research. One alchemical book of a purely mystical nature is certainly known, namely *The Aurora* by Jacob Boehme, and in Boehme's other mystical treatises considerable use is made of alchemical terms. There is, indeed, a school of thought, represented by two well-known works, namely Mrs. Atwood's *A Suggestive Enquiry into the Hermetic Mystery* and Hitchcock's *Remarks on Alchemy and the Alchemists*, which takes the view that alchemy was a purely mystical study, concerned only with spiritual processes relating to man and having nothing to do with metals or ordinary chemical processes at all. This view is an exaggerated one, since, apart from all other evidence, we know, as I have already stated, that the alchemists enriched chemical science by many valuable discoveries of a purely chemical nature.

At the same time, we must bear in mind that the sharp distinction now drawn between matter and spirit did not exist for such men as could write about the soul of metals. We find, as a matter of fact, that many of the alchemists thought that they were dealing with spiritual beings, when, in modern terminology, we should say that they were merely handling gases and vapours. But if they sometimes imagined that they were discovering things concerning the mysteries of the spiritual realm when in fact they were carrying out purely chemical manipulations, it is equally possible that from chemical investigations certain of them may have been led into the domains of psychical research. A recent writer in the OCCULT REVIEW, Mr. S. Foster Damon, has, for example, made out a very good *prima facie* case for believing that Thomas Vaughan—who wrote under the name of "Eugenius Philalethes," and is usually regarded as a mystical, rather than a physical, alchemist—discovered in the course of his experiments that amazing substance which is known to modern

psychical research as "ectoplasm," in whose existence we are only just beginning to believe, of whose extraordinary properties we know but little, but that little enough to astound us, and of whose nature—whether, indeed, it should be regarded as physical or super-physical—we know nothing. Henry Khunrath is another alchemist whose concern appeared to have been with spirit rather than with matter; and the possibility remains that these and other alchemists may, in the course of their investigations, have encountered phenomena not known to modern science. There are, moreover, strange stories of the actual transmutation of base metal into gold, given on the authority of men like van Helmont and Helvetius, which seemingly are not to be explained away as mere tricks of malobservation or as the result of the malpractices of fraudulent alchemists whose powers of legerdemain were in excess of their honesty; but which also cannot be accounted for by any theory of transmutation based on the modern doctrine of the mutability of the chemical elements.

It is related of Alexander the Great that he sorrowed for the fact that no more worlds remained for him to conquer. Something of the same emotion, in its un wisdom, was experienced by nineteenth-century science. We are now wiser. We are now beginning to realize something of the majestic mystery of the Universe. We are awed, but we are not dismayed. Man, by patient investigation, by the utilization of the whole of his powers and energy, may succeed in the final and complete conquest of Nature. But no possible means of advance must be neglected, and for that reason, if for no other, I would commend the study of the writings of the ancient alchemists, those old-time thinkers who, with all their faults and follies and far-fetched allegories, were in many cases men, not only of unwearied patience in research, but possessed, it would seem, of extraordinary intuitive powers.

CLOTHES THAT INSPIRE TERRIBLE DREAMS

BY VIVIAN E. TIDMARSH

THAT some clothes, particularly those which, in some way or the other, have come into contact with the mysterious East, have psychic properties, can no longer be disputed in view of the mass of evidence, thoroughly sifted and sorted, to the contrary. The East—what visions those two words always create in the minds of the average person!—has been known to cast a magic spell over wearing apparel of some kind so that he or she has dreamt dreams—sometimes terrible in character—every time the particular garment has been worn.

THE MAGIC SLIPPERS.

Probably the most remarkable case on record is that concerning an old pair of red oriental slippers bought by a Mrs. Swinton, who lives at Barnes.

Mrs. Swinton saw the slippers exposed for sale on a stall in the Caledonian Market, and was attracted by their oriental and somewhat curious appearance. She carried them home, but left them lying about in her bedroom, having allowed her purchase to slip her memory. Then one night she popped her feet into them, while she was seated in her bedroom.

Now Mrs. Swinton declares that, previous to that night, she had very seldom dreamt. But when she got into bed after wearing the slippers, she had a dream in which she was in Turkish surroundings. She was a man, and had committed a murder and was fleeing for her life from a number of people who were in hot pursuit. The dream began in a shop and she—or "he"—passed out into a crowded street of an Eastern city, hurried away past bazaars with everybody—as the hunted one thought in her dream—eyeing her with suspicion and mistrust. "I had the feelings of a murderer," said Mrs. Swinton in telling the story afterwards, "who had realized the horror of his deed and who was in terror of discovery and capture. That was the strangest impression I had in the dream—abject terror. So

psychical research as "ectoplasm," in whose existence we are only just beginning to believe, of whose extraordinary properties we know but little, but that little enough to astound us, and of whose nature—whether, indeed, it should be regarded as physical or super-physical—we know nothing. Henry Khunrath is another alchemist whose concern appeared to have been with spirit rather than with matter; and the possibility remains that these and other alchemists may, in the course of their investigations, have encountered phenomena not known to modern science. There are, moreover, strange stories of the actual transmutation of base metal into gold, given on the authority of men like van Helmont and Helvetius, which seemingly are not to be explained away as mere tricks of malobservation or as the result of the malpractices of fraudulent alchemists whose powers of legerdemain were in excess of their honesty; but which also cannot be accounted for by any theory of transmutation based on the modern doctrine of the mutability of the chemical elements.

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great was my apprehension that I awoke in a state of intense agitation."

That was the first time Mrs. Swinton had worn the slippers. She was at first disinclined to believe that the harmless-looking oriental articles had anything to do with the vision, so she wore them a second time.

The dream was repeated. Once again she was in flight and in terror of capture. Her father appeared to her and said: "You will be murdered."

The horror was so great that the sleeper awoke. She cast the slippers from her, and she has never worn them since. The owner of the slippers did more than that: she had them removed from her bedroom, and never once since has the uncanny experience been repeated. Other people who tested the slippers had Eastern dreams, always curious, and sometimes as terrifying as those of Mrs. Swinton. It is interesting to note that, although the owner of the slippers had travelled in the East she had never been to Turkey; yet those to whom she described the street scenes in her dream, emphatically state that they are an accurate replica of certain streets in Constantinople and other towns.

DREAM LAMP OF DAMASCUS.

Mrs. Swinton's experience seems to have a parallel in the case reported some time ago from Oxted, Surrey. A young lady had a brother serving in Egypt during the war, and one day when he was in Cairo he bought a number of souvenirs from a little antique shop on the outskirts of the city. One of them was an old lamp which was reported to have been stolen out of an old temple in Damascus. Pleased with his purchase the soldier carried the lamp back to his camp, and, after exhibiting it to his comrades, hung it in the hut. That night he dreamed a strange and vivid dream about tigers in the jungle. Like Mrs. Swinton he did not, at first, attribute the vision to possessing the Eastern object. Next day, as the camp was to be moved off, he took down the lamp and packed it away. It was not taken out of its wrapping until the soldier arrived back to his Surrey home. He had, by that time, forgotten all about the dream. Once again the lamp was hung near his bed, and once again he dreamed he was in a tiger hunt in which he almost lost his life. When he awoke he recalled the first dream and the coincidence—if coincidence it were—struck him. Therefore he decided to test the psychical properties of the lamp by asking

his sister, without giving her the slightest hint about his dream, to hang it in her bedroom. She did so. Next morning, when she met her brother at the breakfast table, he asked :

“ Well, did you dream last night ? ”

“ Yes,” his sister answered. “ In my dream I was being chased by a large gorilla.”

Could coincidence go so far ? Further evidence came from the maid employed at the house. She expressed a wish to have the lamp in her room, and permission was given her. This was her experience : “ I had a strange and terrible dream. I was being attacked by a bear and fighting for my life. I could feel the animal’s hot breath on my cheek. I screamed—and woke up ! ”

THE CHINAMAN’S KNIFE.

Here is another story—perfectly true—of a garment with a magic spell.

A man named Broadfield, living in the City of London, had a friend who kept a London store. While visiting the store Mrs. Broadfield saw, and admired, an old mandarin’s robe, the history of which was unknown to the storekeeper. The garment was given to the woman, and she wore it one night at a theatre. During the whole of the performance she was extremely agitated and was continually casting apprehensive glances behind her. She returned home, discarded the robe, and declared that she would never wear it again.

“ It has terrified me,” she told her husband. “ All the evening I have had the strongest impression that there was a Chinaman behind me with a knife in his hand, poised as if to strike.”

The husband did not laugh at his wife’s fears, for he knew quite well that Mrs. Broadfield was a very level-headed woman and very unlikely to allow her imagination to run away with her. And in a very short time confirmation of the woman’s declaration that the robe had psychical properties was forthcoming from a very unexpected source. The garment had been put away and almost forgotten when, one day, Mrs. Broadfield’s daughter found it and wore it at a concert. Now, it should be noted, she knew absolutely nothing whatever about her mother’s uncanny experience. She returned from the concert very pale and agitated, and, pressed by Mr. and Mrs. Broadfield to explain her emotion, she confessed to the fear of the Chinaman and the knife—exactly as her mother had done before her.

THE PRISONER IN THE HAREM.

The writer had another case described to him by an old Army officer who had seen much service in Egypt with Kitchener and had a most interesting collection of curios from that country. On his last visit to England he made his daughter a present of a beautiful veil which, he said, had been given him. Under what circumstances he did not describe at the time. The daughter thought the gift a very acceptable one, and one evening she decided to wear it as a wrap during a theatre visit. That night she had a most vivid dream. "I was in a harem," she said in telling the story in the writer's presence, "and I had been stolen by some dark-skinned men from a caravan which, in my dream, had been making its way through some sandy places. Twenty or thirty riders swooped down on the caravan and, despite my struggles and screams, I was lifted on to a horse by a man in a robe, who immediately galloped away with me.

"I remember vividly my terrible struggles to free myself during that fearful ride over the sand, but, becoming angry at my attempts to escape, the horseman held me by my hair.

"At last we came to a white building and entered a courtyard. But here my dream became confused, and I cannot recollect clearly what happened until I found myself crouching in a corner of a beautiful room in which there was a fountain playing in the centre and beautiful girls reclining around it.

"I appealed to some of them to aid my escape, but they only laughed among themselves. Then a bronzed-faced man in a flowing robe stood before me. His glance seemed to scorch me. He made a movement towards me, but I jumped up and tried to rush to the door through which he had entered. He caught me in his arms and kissed me three times, whispering words of love and passion to me. I tore myself away from his embrace and flew through the door and along a narrow passage. The whole building seemed to echo with shouting and screaming and the sounds of running feet. I kept on running, first into one room and then into another until I found myself cornered in one of them from which there was no exit except by the door through which I had entered.

"I ran towards it, but I was too late. The bronzed-faced man stood barring my escape. Behind him stood an excited, gesticulating crowd of women, old and young, and men, black and brown.

"The man in the door shouted some word of command, and

the crowd outside melted away. He stood regarding me with a smile and then, as he made towards me once again, I dashed to the window and jumped.

"I had that terrible sensation of falling, falling, falling, without seeming to reach the bottom. Then I awoke, feeling sick and faint."

THE STORY OF THE VEIL.

As in every other case described, the dreamer had no reason to associate her vivid dream with the wrap and did not do so until a week later when, after having worn it at a dance, the dream was repeated, every detail being exactly the same. She consulted her aunt, with whom she was living, and although the aunt was disposed to laugh at the girl's idea that there was some connection between the dream and the wrap, she consented to write to the father, and, without telling him of his daughter's uncanny dream, ask him to describe how he came into possession of the wrap and whether there was any story attaching to it.

It was some considerable time before the reply was received, but during the interval the girl had not worn the wrap and in consequence, as she insists, had not been troubled with the harem dream.

"I am very curious to know why you want to hear the history of the wrap," wrote the father, "or why you should think that it has a history. As a matter of fact, it has—a very curious one.

"It was given to me by a brother officer who told me that, in the early hours of one morning, when he was quartered outside Cairo, he came across the dead body of a beautiful girl.

"She was dressed as most Eastern women are, and what you now use as a wrap was, said the officer, her veil. He picked it up a few yards from where her body was found. The girl had been badly injured and, of course, the usual inquiries were made, but without any information being obtained. (The natives can be as close as oysters—good joke, that? What?)

"The officer had the body removed to the military headquarters, and the doctor's opinion was that the girl had either been knocked down and killed by a galloping horse or that she had fallen from a great height. As no one came forward to claim the body the authorities buried her. That's that!

"There is one other point, though. The girl (so the doctor insisted) was not all native. She had a beautiful complexion, much fairer than the native girl; either her mother or her father was white."

The veil, or wrap, was not worn again until some weeks later when the aunt asked what had become of it. The girl, whose suspicions about the article had, to her mind, been confirmed by her father's story, said she flatly refused ever to wear it again.

The aunt, who still pooh-poohed her charge's belief, offered to make use of it that evening at dinner. She did so. And that night she dreamed the same dream as the girl.

By common consent the wrap was thrown into the fire—much to the father's annoyance when he heard of its uncanny power.

“ THE SCAPEGOAT ”

By REGINA M. BLOCH

[Azazel, the name of the Scapegoat, is also that of an angel.]

WAILINGLY an angel trod
 The golden stairway unto God :
 “ Lord, Lord, I bear the pain of hell,
 Have pity upon Azazel.
 For all the sins of earth and sky
 Upon my stricken shoulders lie.
 Too heavy is the bitter dole
 Of dule and sorrow on my soul.”
 The seraphim and ophanim
 With eyes of pity gazed on him.
 Wildly he keened, as one who mourns
 By the dim waters of dead bourns.
 Nary had heaven heard such woe
 As from his lyric lips did flow.
 And on his head, two shining horns
 Tirled strangely as the unicorn's.
 Now bright with flame, then dusk as coal.
 They leaped amid his aureole.
 High from the glorious Throne remote,
 The Voice of God spake : “ Little Goat ? ”
 The weepy angel with a cry,
 Sobbed in response : “ Lord, here am I ! ”

“ Knowest thou,” said the Voice of God,
“ When the dread day of moons of blood
And suns of blackness cometh, whom
From all the riven worlds of gloom
I will call nighest me to tell
My names and joys with Michaël
And the Messiah? Who shall stand
Of all my hosts on my right hand
And hear me speak my great decree? ”
Azazel sighed: “ Thou triest me.”
“ Then,” pealed the Voice, as some pure bell,
“ Learn it is thou, O Azazel.” . . .
 The Archangels were bended low
 Before that ravished brow, whose woe
 With sudden bliss irradiate
 Smote as the dawn through heaven's gate.
 Upon his face, on the gold stair,
 Azazel lay 'mid ravelled hair,
 Kissing each step with broken note:
“ Lord, I am but Thy little Goat! ”

THE TWO FACES OF MAN

BY RAPHAËL HURST

THAT many are called but few are chosen is as tritely true in the sphere of the occult as in any other. Every year one hears of those who take up the study of the deeper strata of life, often with glowing enthusiasm. Yet the years slip by and they are no more heard of, save a rare and richly-endowed one here and there. Time has passed them through his sieve, and naught remains for mankind's gathering.

This is as it should be. For an iron law governs the efforts of man. He will get back just as much as he puts forth, and no more. Though his uttered yearnings resound through fathomless space, yet he cannot change the records of that balance, so utter-true, which men in the East call karma.

He who makes a sustained and complete practice of the discipline involved in the deeper life gains a permanent and complete result. He whose hand falters and lets the sands of his strength soon run out may not expect more than a partial result or, it may be, little at all.

Yet it was not called for that so many should fail. Sometimes the fault lies, not in the strength which is lacking, but in the indefinite fog which overhangs and surrounds the initial efforts of a number of aspirants. Because they did not clearly perceive the exact goal upon which they were converging, nor the nature of the route they were travelling, they wandered uncertainly and wasted their energy. It was the failure to make their direction sharply defined and precisely marked out that brought them nowhere.

There is only one cure for such a condition. It is the resolute facing of fact.

The mind of the man must be clarified by exact knowledge; his feelings ought to be shaped into surety and certainty. Only so can a cosmos of fruitful effort arise out of the primeval chaos of his former condition.

Here a clear and certain fact emerges. The spirit of human nature is, perhaps, a unity, but not so the different aspects under which that spirit shows itself. And the smallest possible division of these aspects is that into two typical forms.

There is the strongly-marked type of the Occultist on the right-hand side of the shield ; there is also the sweetly-gentle figure of the Mystic on the other side. The shield itself, completed, unified, is Perfected Man.

It is for the aspirant himself to decide which of the figures truly represents his ideal. If, after prolonged consideration, regularly repeated for a time, he is unable to place his position, he may do either of two things. Should he have had his horoscope accurately cast by a competent astrologer, he must discover and compare the positions of the planets Uranus and Neptune in his map. A prominent Neptune favourably aspected, fits him for the practice of mysticism. An equally prominent and strong Uranus places him among the occultists. Where both planets are excellently positioned and aspected, he is one of the fortunate few fit to turn to any of the paths. Such a man will either know exactly what to do or will swiftly find any guidance necessary.

The second method for the aspirant who cannot determine his line of growth is to apply to some recognized teacher or leader whose integrity and capacity are undoubted. If he is truly sincere, his answer will be freely given.

It is this clearing-up of confusion by the effort of the neophyte himself, or by the aid of others, that enables him to plant his first steps on the chosen path confidently and correctly. He knows precisely where he wishes to go and how to get there.

Whoso desires to unite with the central Heart of the universe shall surely unite with it. Whoso seeks to understand and pierce the sevenfold coverings of that Heart shall also do so. The one is the mystic, whose *feelings* are first turned outward in all-embracing love, and then inward in high aspiration. The other is the occultist, whose *thoughts* turn outward in sensory experience and then inward in reasoning upon the sense-impressions received. Here, reference is made not only to the five commonly-accepted senses of normal human beings, but also to any others discoverable by experiment and investigation.

Notice that there is a double activity in each type. It is generally recognized, for instance, that the mystic is the inwardly-turned man ; it is not so generally recognized, however, that there is a marked reaction into physical work as a Server, a man of *practical* love.

There are certain dangers peculiar to each of these paths. They are inevitable. The really earnest neophyte, whose heart is brimming over with love, whose mind is one-pointed towards the great goal, passes through them all unharmed, unhurt. The high

gods love him, holding his hand at all the dark places, leading him as one would lead a little child. But the others (and they are many) bear bitter scars to tell of blurred vision and mistaken choice.

Yet the Way is so certain, the signposts so clearly written. There is only one sin. It is the sombre sin of self. There is only one virtue. It is the limitless love that brothers every soul on earth.

For the mystic the primal danger comes through lack of balance. Read the life of any great saint or devotee. Time after time such a one falls from the heights of spiritual ecstasy into pits that are gloomed with awful darkness. It cannot be helped. He who would climb high must be prepared to fall. The very nature of the mystic fits him for great efforts, but not to sustain them. He is working along the line of feeling, whose normal expression, occultly stated, is the astral; whose supernatural outlet is the buddhic. It is easy to stay in the astral. It is surpassingly difficult to dwell in the buddhic. And so he swings backwards and forwards, backwards and forwards, until at last he homes changelessly in that high world.

Then is he verily a saved one.

There is a very definite way whereby the devoted aspirant can control those profound moods of melancholy that descend on his soul. If, at the high moments of his interior life, he is intuitive enough and strong enough not to dwell in the sensations of bliss and joy, but rather to turn the forces which have given rise to them in a new direction, great shall be his reward. Refusing to revel in the ecstasy of the buddhic but directing its energy into service (love in action), he loses the dark nights while others gain his help.

These shadowed periods in his life may range from mere apathetic depression right up to the terrible sense of being quite alone in the universe. They are reactions. At such times strange sounds may be heard by the aspirant. The raucous cries of animal passion, the subtler voices of the personal self, are more clamant than ever. He suffers terribly. Time, however, is the great healer of all these things. The iron of the man's character turns to tempered steel in the red-hot furnace of trouble. Yet where the need is really urgent help comes in mysterious ways, sometimes with startling suddenness.

For the occultist the path is in every way more difficult, more dangerous, less rapid because it is less direct. The way is strewn with camouflaged pitfalls. Some of these I know; of

others I know nothing and care less. There is only one I would record here. For it is the bottomless Abyss itself.

The occultist works along the line of intellect. Now the mind is the seat of individuality. Its tendency has been and will always be towards separateness. Men may prattle of unity and write of brotherhood, but it is one thing to know intellectually and quite another to gain the living experience. Inwardly the occultist seeks his habitat on the higher mental plane (using occult terms again), the first plane wherein such experience is possible to man. But his normal home is the lower mental. During the process of growth he swings back continually to the cold, contracting, essentially selfish outlook of the lower mind.

Each return is for him an actual probation, whether he knows this or not.

For he comes back filled with impelling force gathered on the loftier plane. His mentality is extraordinarily stimulated. The black flower of personal ambition grows as it has never grown before. Temptations to his vivified self-consciousness meet him in ways that the unheeding ordinary man cannot understand. The indifference he is learning is in danger of being turned, not alone towards his own personal concerns, but towards all humanity.

Here, if anywhere, hides the possibility of entering the very real sphere of black magic, or occult selfishness. One act may easily lead to a worse, and so on, until the whole of the man's aura is icebound with selfishness. A little more and he snaps the last thread of contact with his diviner nature. Then arises a really lost soul, a phenomenon rare yet terribly dangerous.

Let the aspirant but stand firm in his place whilst the tests and ordeals fall upon him, and he shall emerge utterly fearless and perfectly safe. The very intellect which might have slid him down to hell becomes a bridge to heaven itself.

What is required of him to achieve this planting of unslipping feet is the constant scrutiny of motive. That is all. If, in an attitude of ruthless and uncompromising honesty, he makes such examinations of his inner health, it is within his power to stop the inworking of the poison of self ere it ruins his system.

Thus we arrive at the ancient truth, tongued by many a high Initiate, that without love man must perish. We may study the philosophies that represent the highest achievements of human intellect; we may compare all the religions that have left their marks on the race of man, and yet not discover a lamp more brilliantly lit than this, to guide our stumbling feet upon the path of life.

THE MYSTERY OF SUFFERING

By M. FORD ROBERTSON

THERE are Schools of Thought that teach their followers that physical suffering and mental anguish are unnecessary, that there is no sin, no disease, no misery, and that it therefore follows when people endure physical and mental suffering, they are bearing something quite gratuitous, their miseries being the direct result of "wrong thinking" or of want of right "control of thought power," etc., etc.

Those who in their present incarnation find themselves fettered, thwarted and crippled, by recurring or continued weakness of their physical body, by mental distress and periods of spiritual darkness, may be hindered and discouraged by the teaching that "pain is unnecessary."

The control of the body and of the mind by the power of "right thought" is of great value to every one. To the neurosthenic and self-centred individual, the practical application of the power of thought control will come as a healing and liberating force. There are, however, many pilgrims on the upward path who, though greatly desiring a strong vigorous body and a life of practical service to mankind, have to endure instead the deprivation of their energies by continued suffering! Why is this? There are many reasons why suffering is necessary, and the following are offered for the reader's consideration and comfort.

There comes a stage of development in the life experience of the disciple who is treading the Path, when it becomes necessary that there should be a gathering up of Kermic accumulations, of tag ends of Kermic debts, perhaps, the residue of previous lives, and of the settling and paying off of these debts. This settling of accounts is no accident or hardship; it is the direct result of the dedication by the disciple of himself to the service of the Master and mankind. He is sweeping and garnishing the house of his soul preparatory to a refilling and equipment for service. If the sufferer will search the hidden places of his life he will certainly call to his remembrance a moment, an hour or a season when, by sudden resolve, by prayer or vow, he consecrated himself to God or to his Soul's Ideal. The vital importance of that act of con-

secration was, perhaps, but dimly realized by the one who made it, nevertheless the dedication was recorded and accepted by the "Receiver of Vows." The prompting which compelled the act of dedication was a divine urge within the soul. The time had come for a quicker evolution, for a shaking off of bonds which shackled usefulness. Where there is Life there must be growth or transmutation. Birth follows travail! Therefore, let the sufferer give thanks that his offering is found acceptable. The physical pain he bears and the mental and spiritual suffering are the proof of the acceptance of his pledge and the guarantee of spiritual growth and preparation for service.

A second reason for the mystery of suffering may be found in the need of the disciple to learn certain lessons which can only be learned by the limitation of the physical energies. A life of continual or intermittent physical pain or weakness, or of keen mental worry or distress, curtails and paralyses, to a great extent, activity in the work-a-day world.

Perhaps the disciple plans many useful and desirable activities in the home centre or the outside world of men when, suddenly, "fell sickness swoops," and the worker and enthusiast is laid aside, and so, perhaps rebelliously, or maybe with resignation, cherished work is dropped, plans are cancelled and the soul imprisoned in a weak or suffering body retires into a sick-room, there to learn those precious lessons that can only be heard and heeded in silence and through pain.

The Divine Alchemist knows exactly how much burning is required and can be endured.

"He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver."*

Purification must follow Dedication.

In times of great weakness of body, the veil of the flesh is rendered so thin that the experiences and lessons gathered while functioning in the astral plane are brought through into the physical brain and memory. When this happens Faith is replaced by certain knowledge, and the path of life is illuminated and enriched.

Occasionally, we may meet men or women who are aware of the garnered knowledge of many earlier lives. They have become dynamic, and are consciously centres of great power. If their soul had not learned absolute obedience to the Divine Will or a deep humility of spirit, their special knowledge and power would be a danger to themselves and those they influence. Upon such

* Malachi iii. 3 (r.v.).

is sometimes laid the fetter of a delicate body or the handicap of damaged mentality.

It is impossible to estimate the riches of sympathy, of loving service and the gifts of the science of healing and nursing which have followed and met the needs of suffering humanity.

The writer once offered sympathy to a mother who had for thirty years nursed an almost imbecile daughter, one of a big family of normal children. The mother smiled and said, "If only you could know the benediction that poor child's sick-room has been to this home ; it is a holy place to us all !"

So is suffering transmuted into the Beauty of Holiness.

A COMMUNION OF SAINTS

BY D. S. GOODWIN

E'EN as a field of corn when the wind passes,
 So bend the faithful as the Cross goes by,
 And as the sun in golden radiance flashes,
 So gleams the sacred symbol raised on high.

Then, as there streams the white and gold procession
 With blood-red banners telling of the slain,
 Do vanished hosts of prophets, saints and martyrs
 Dead for their faith, in faith come back again !

An angel army flooding nave and chancel,
 Sharing the mystic sacramental feast,
 And gathered in the shadow of the altar
 To hear the Mass breathed by an earthly priest !

Shedding abroad the rays of heavenly wisdom
 When prostrate at the raising of the Host,
 In deepening silence earth to heaven draws nearer,
 And for awhile earth's atmosphere is lost !

So may there come indeed the Saints' Communion
 On wings of aspiration and of prayer,
 As age-long vanished prophets, saints and martyrs
 Throng back that we may mingle with them there !

EVOLUTION THROUGH REBIRTH

BY H. W. STEVENS

TO the ordinary individual the above theme is essentially a speculative one. Tradition and custom combine to perpetuate the well-established belief that one earth life for each soul represents the divine plan. Orthodox Christianity bases all its teaching upon this fundamental theory. As a consequence the hypothesis of a plurality of lives is generally discredited.

Yet despite the popular notions on this subject the staunch adherents of re-incarnation or rebirth are many. Orthodoxy is being challenged by thoughtful minds all over the world. The ancient Order of Rosicrucians adduce arguments in support of the rebirth theory that merit the most earnest attention. Not only do they appeal to the logic of reasoning, they claim a positive knowledge that the human soul progresses by repeated births into the physical world.

THE THREE THEORIES.

The theories advanced to explain the riddle of existence are three in number.

The materialistic theory asserts that matter alone exists ; that with the disintegration of the physical body the ego perishes completely.

The theological theory assumes that the human soul is newly created at birth ; that its sum total of earthly experience is obtained by one life in the physical world ; that it passes at death into the invisible world, there to reap the harvest of its one earth life, an eternity of heaven or hell as the case may be.

The theory of rebirth teaches that each soul is an integral part of God containing within itself all divine potentialities ; that by repeated births into the physical world it gradually improves its vehicles and strengthens its powers as it gains further and further experience. Eventually it attains perfection and reunion with God.

If the soul is eternal it must have always lived. Orthodoxy predicates the creation of the soul at birth and an eternal life for it thereafter. But if the soul lives for ever after its birth into the world it is far more rational to believe that it has lived

or ages previous to this earth life. Eternity connotes infinity at both ends, as it were.

Another extremely weighty argument in favour of rebirth is to be found in the inequalities between one individual and another. If all souls are created fresh from the hand of God then why are not all given an equal chance? That this is not so is obvious. Physical, mental and moral qualities differ to a surprising extent.

One soul will be born into an environment where poverty and even squalor hedge it round with terrible impediments from the very start. Another will first see the light of day amid surroundings that offer every possible opportunity for development. Disease or deformity afflict one soul from birth. Another will be endowed with a fine physical body.

How account for the wide range of advantages or defects? If a solution to the problem is to be sought for in heredity the issue is still obscured. Granted that the child acquires its characteristics through heredity, the philosophical mind will still feel dissatisfied.

The whole question is now resolved into one of justice. If God is all-good, all-powerful, all-just, what explanation can be offered for the palpable injustice he displays in dispensing his gifts? Holding to the orthodox conception of one earth life, the new soul is utterly incapable of determining the conditions governing its birth. It is drawn to certain parents and acquires from them the type of body, mind and moral characteristics with which it must battle with the world.

The Rosicrucians assert that the theory of rebirth can alone solve satisfactorily the riddle of life and death. If the primary attributes of the Almighty are wisdom and justice, then the one-earth-life theory is seen to be discordant with the popular conception of Deity. The single earth life of orthodoxy outrages the sense of justice.

Instead of a single earth life with its arbitrary, casual, erratic dispensation of favours and limitations, the soul requires a vast number of earth lives in which to develop its powers and attain the ultimate goal of perfection. The present earth life is but one link in the great chain of lives that represents the soul's pilgrimage through matter. In every separate life on earth fresh experience is gained and latent powers developed.

EVOLUTION NECESSARY.

The conception of a steady undeviating evolution necessitating

the repeated birth of the soul into the physical world affords a vast, coherent cosmic scheme that satisfies all intellectual demands. The universe is thus seen to be governed by law and order. Blind chance is completely ruled out.

The present earth life with its glaring inconsistencies, its injustice, its delayed rewards and postponed punishment, is thus thrown into proper perspective. One short life on earth is totally inadequate in its duration to redress the grievances and rectify the inequalities that confront each individual soul. Certainly it is inadequate to determine the soul's fate for all eternity.

Yet orthodoxy is guilty of this glaring injustice. Utterly oblivious to natural proclivities inherited at birth one soul will merit an eternity of bliss, another be condemned to eternal hell. Even the most hardened and callous of human judges would shrink from imposing such arbitrary rewards. Deity may surely be credited with a wisdom sufficiently developed to command human respect.

EXACT JUSTICE.

Reasoning logically from this interpretation of the cosmic scheme, it follows that each soul is alone responsible for its condition at birth. It obtains exactly what it has earned. At each physical birth it is drawn to those parents who will give it the exact characteristics that it has merited through all its efforts in the past. The environment is likewise fixed by the same rigid regard to personal achievement. The undeveloped ego will naturally find itself handicapped in many ways at the commencement of a new life. Similarly the advanced soul will be exceptionally favoured.

This solution to the perplexing problem of life and death makes the soul in a very special sense the arbiter of its own destiny. Orthodoxy will argue in the same strain, but with obviously weakened effect.

As described, the soul carries over into this present earth life the sum total of its exertions throughout all previous stages of its pilgrimage. In the same way it can shape its future lives by earnest, well-directed effort in this one. Thus every high endeavour, every sacrifice for noble ideals, means so much progress gained. No energy directed into worthy channels during the present life is lost or wasted. The harvest may be postponed, but it will be garnered.

Another point may be noted. It is easier, usually, for an individual to hear with patience a seemingly unmerited and

galling affliction when it is recognized that he or she alone has been responsible for it.

MEMORY OF PAST LIVES.

The popular objection to a conception of human progress based upon rebirth lies in the fact that the ego does not remember its past lives. Those who advance this plea imagine that it should suffice to negate the arguments of the evolutionists. The reasoning is fallacious, as a little thought will show. The tree bursts into leaf each spring as nature surges with her new-found strength. Autumn comes with its chill and robs the tree of its leaves. Yet nature, releasing her pent-up force, will clothe the tree with fresh leaves on the following spring.

The tree may well represent the continuous life of the human soul. Its leafage each spring is analogous to one earth life. Have the leaves of one spring any cognizance of those of the previous year? Yet they shoot forth from the same parent tree.

FACULTY ALONE SURVIVES.

The fact that the ego does not remember its past lives need not perturb those who question the adequacy of the one-earth-life theory. It must be remembered that a new brain is built up by the ego at each birth. Moreover it is not essential to the successful working of the evolutionary scheme that past lives should be remembered. It is only necessary that the ego bring over acquired faculties from the last earth life.

THE "SIXTH" SENSE.

Can rebirth be proved? The Rosicrucians who are disseminating this great truth reply in an emphatic affirmative. By developing the "sixth" sense which lies latent in all, the finer astral body of the ego can function consciously and at will in the invisible world. Employing this super-physical sense, definite first-hand knowledge can be acquired of the absolute reality of rebirth. A life of self-sacrifice and devotion to high ideals is the price demanded from those who would prove this truth for themselves.

CORRESPONDENCE

[*The name and address of the writer, not necessarily for publication, is required as evidence of bona fides, and must in every case accompany correspondence sent for insertion in the pages of the OCCULT REVIEW.—ED.*]

THE CULT OF THE WITCH.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It would seem that Mr. Brodie-Innes has made an excellent point in indicating that Witchcraft, under various forms and names, may be considered an age-long phenomenon of certain mental phases of the human race.

To the writer, the chief value of Miss Murray's compilation lies in its importance as a careful record of curious degenerate practices of the sixteenth and seventeenth centuries. What the compiler herself deduces from her work is surely open to question. Her effort is to establish the identity—grown vague with time—between Witchcraft and the pre-Christian religion of Europe. "Religions" would surely be more exact. Except that degenerate practices, in common with many religious practices—be they Christian or Pagan, but genuinely aspirational—may have an elaborate ritual for the furtherance of their separate ends, I fail to see any obvious analogy. That the Cult of the Witch may be a remnant of Pagan faith is possible, but the existing record—necessarily imperfect—does not prove it, or even suggest it.

The author lays stress on the cult in its aspect of fertility promoter, and if this aspect could be considered alone, the case would be a strong one. However, the unlawful, anti-moral character of the acts, resolutions and oaths of the "warlocks" seem to indicate nothing further than an organization of perverts, an organization not unlike similar ones known throughout history, and no doubt existing in some form at the present time. Briefly, and with due respect to Mr. Brodie-Innes, the Cult of the Witch bears every stamp of that ancient and horrid human practice—Black Magic. The inverted ritual would seem to suggest this at the very outset.

That the promotion of fertility is in itself a beneficent act is doubtless true, and was, of course, the underlying ground of most of the aspirational Pagan cults, Dionysiac, Osirian and so forth, but when performed by agents of the sort the typical warlock appears to be, it would seem that fertility was merely the excuse for the character of the practices. The human mind has ever liked to explain its actions to itself; any given reason delights it as long as it may be safely dubbed a reason.

As is well known, the Pagan fertility cults worshipped a "good God," and the ritual both for initiates and onlookers was considered as one of purification and preparation for a better personal life. The opposite is to be observed in the Witch Cult.

The term *Dianic* is a vague one, and surely in its meaning of Ceremonial Magic ought not to mean magic, either black or white, indifferently. The celebration of the Mass in the Roman communion is truly White Magic, as were also the Dionysiac Mysteries. We human beings have always our mysteries; but sometimes they are performed by men whom Plato described as having a lie in their souls. And as such, they are usually perversions of the prevailing "good" faith of the time. In this sense Witchcraft may be said to run psychologically true to form. Its horror seems to lie chiefly in the possibility of false accusation; but for its genuine devotees there can be scarcely any sympathy beyond that abstract one which may be felt for those so far removed from God—Good.

57 WEST 81ST STREET,
NEW YORK.

Very truly,
CATHLEEN E. WILSON.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—Mr. Brodie-Innes, in his very interesting article on the "Cult of the Witch" in your last month's number, seems to consider that if witches are taken to have been spiritualistic mediums, witchery would then fall into line with ascertained facts.

Surely this is an erroneous view. The witch was (and is) an active and not a passive agent, and this activity is an outstanding point in witches.

Sir Arthur Conan Doyle credits our Lord's miracles and powers to mediumship, making on one side a remarkable instance, surely, of misunderstanding the obvious, and Mr. Brodie-Innes is making the same mistake on the opposite pole.

Both views are likely to mislead, and it is unfortunate that they are promulgated by those who cannot have given thought enough to the subject on which they are writing, and it seems the more unfortunate that each of the above named writers should lend their undoubted authority to statements which are misleading.

HOTEL COSTEBELLE, V.A.R.,
FRANCE.

I am, yours truly,
A. G. WITHERBY.

THE FIRST MATTER.

To the Editor of the OCCULT REVIEW.

SIR,—I have read with extreme interest the remarkable article in the February number of the OCCULT REVIEW entitled "The First Matter," by Mr. S. Foster Damon, concerning his opinion that the

remarkable *matter* called *Ectoplasm* now engaging extreme attention by scientific researchers as to its *raison d'être* is none other than what the alchemists term the first matter!

It is too great a subject for present discussion, but I would like to observe that the reason to me of the extreme fear, even terror, that was most noticeable among all the Fraternity was owing to what I do not doubt was their recognition that the exudation of this mysterious congealed fluid resulted from an operation which was, they knew, an *unlawful* one, that is, they were working in a manner which was *contra naturam*, and their fear of discovery lay therefore not from any active fear that gold making could become an easy art, but that one of the first steps to this art lay on lines entailing knowledge so dangerous for human life that few could be trusted with it. My own impression is that this secret had been one of spiritual science known only to certain authorized and rare men capable of such high position. It was indeed a remnant of man's ancient knowledge—man has had other ancestors than the conventional prehistoric man. It was a secret that held much, and I infer that part of it which we call the first matter was surreptitiously discovered, and thence further progress was still more a secret one. I am inclined therefore to believe that as in some modern alchemists an especially pious tone of writing is used, this arose chiefly from the need of caution in every possible manner both towards God and man. The alchemists feared both. As philosophers their intelligence realized the vast powers hidden under the syllable God, and as members of society they were aware, as we all know, that they risked civic and religious wrath. They evidently preferred, as Philalethes himself stated that he did, "private truth to public error."

I am, Sir, faithfully yours,

ISABELLE DE STEIGER.

LIVERPOOL.

TELEPATHY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—It would be interesting to know whether any of your readers who practise "Telepathy" have any definite means by which they can recognize those with whom they come in contact.

My own experience is that, without receiving actual verbal messages, I am conscious of being in touch with friends at a distance and am able to distinguish them by means of a sort of code of dots and dashes—received mentally—each having his own, as in telephone numbers. By keeping a record of these one can at once ascertain who is ringing up. This applies equally to those who have passed over.

Yours faithfully,

A CONSTANT READER.

THE HIDDEN WAY.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—A summons came to me from Indian students to address them in the unsettled city of Amritsar. Met on the station platform by half a dozen eager young hosts, I was driven through the city in a fine carriage behind a swift horse to the College garden. A carpet was spread under trees. Youths cast off their shoes and sat upon it. Men and boys sat or stood several ranks deep beyond its three edges. I spoke on the Power of Thought, but had not gone far when a boy rose on the carpet before me and said, "You promised to prove the existence of God."

Inwardly startled, I had to meet the challenge. The five great religions of the world were round that carpet, represented by intellectual young manhood drawn from the most mystical and religious of peoples. The interest was intense.

Divided though they were by differing expressions of faith, each one round that carpet could instantly know himself as body, mind and spirit. If any had difficulty in finding the third, and were inclined to blend and lose it in mind, their inherited clear-sightedness enabled them to recognize the fine yet sharp distinctions laid before them and sense in themselves the Power behind all life and action. This done, I concluded rapidly, saying that here outward proof by words ended; for by the very Will of God the rest of the way, the contact with His Power, liquefying and raising both mind and body, could only be tasted in intense intimacy within each separate individual.

The argument stood the test. Sweet, earnest silence honoured the conclusion. Sun-browned faces under turbans, round hats, Gandhi caps, nodded gravely. Five religions acquiesced; for this spoke to each of the Inner Way, proclaimed by Mahomet, taught by Guru Nanak, expounded by Zoroaster, revealed by Krishna, and lived by Christ.

Yours faithfully,

HELEN MARY BOULNOIS,

(Author of "The Dominion of Health," "The Law of Being" and "The Healing Power.")

LAHORE.

A STRANGE DREAM.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—I have often wondered whether any of your readers could have explained the meaning of a dream I had in 1910. I dreamt I was taken to a kind of boulevard, and was told to inform the "Tsar of Russia" that his only son must be taken there, that it was of the utmost importance he should stay there for some years.

I noticed the house particularly, and saw a cage of bamboo, with two doves in it, hanging by a short bamboo pole from a window. I

looked around, saw the garden or boulevard, but no person was in sight, looked at an "obelisk," and then suddenly awoke.

I could not make out what country it was, as I had heard no language spoken, but wondered what it meant. In October, 1919, we returned to Rio de Janeiro, where my late husband was H.B.M.'s Consul-General. My husband suggested our going for a drive, as we stayed for some hours at Lisbon; and my surprise was unbounded when we slowly drove past the very boulevard of my dreams, and a cage with doves was hanging out by a bamboo pole out of a window. The "obelisk" and sculptures were there also.

Faithfully yours,

NITA O'SULLIVAN-BEARE.

PARALYSIS ON AWAKING.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—So many people appear to be subject to these strange attacks that it would be interesting in such cases to examine the planetary positions at birth. In my own horoscope, for instance, I think it is fully accounted for, Neptune in the 6th House receiving several afflictions. The Moon and Venus are in conjunction in the mediumistic sign Pisces, though they are in sextile to the Sun and Mercury, which are in turn in conjunction in Taurus (on the Nadir). Saturn, the ruler, is in the ascending sign, Capricorn, and in sextile and trine to these respectively. Uranus, elevated, is in trine with Jupiter. The only good aspect to Neptune is a sextile with Mars, which is also coming to conjunction with the Sun.

Up to the present I have not had much opportunity of comparing notes, but it seems that an afflicted Neptune might very well account for this tendency, which may not be so much associated with 6th House matters as with an abnormal psychic condition. Perhaps Neptune guards the portal to the psychic senses, and afflictions to this planet may tend to open the door in this decidedly undesirable manner.

Yours truly,

FREDERICK R. WARD.

THE FIREDRAKE.

To the Editor of the OCCULT REVIEW.

SIR,—In reply to your correspondent, M. C. S. B., the fire-drake (or dragon of fire) is to be found among so-called Highland superstitions. I met a man some years ago in the Western Highlands who had assisted to guard the cemetery of his native place for some weeks after every funeral until the body was of no use to the body-snatchers; and he told me that he could always tell which grave would be the next to be opened or when a fresh grave would be dug.

This fire-drake came to the spot, a fiery mass—not a flame. He

described the uncanny feeling of being alone in the cemetery at night. This man had second sight. Once when seated in a ferry-boat which had not pulled off with a load of passengers, a girl known to them ran to the bank calling to the ferryman, who said, "Is she not a fine girl?" "Yes," was the reply, "she is. "What a pity she has so much seaweed in her hair." There was silence on the boat, no one realizing what he meant.

Shortly afterwards the girl was drowned, and they were not able to recover her body for some weeks. When eventually the body was brought ashore her beautiful hair was full of seaweed—there was none on her body.

Yours, etc.,
K. AMY TURNER.

P.S.—"Till the fire-drake hath o'er gone you" means "Till your death."

THE ROGER BACON MS.

To the Editor of the OCCULT REVIEW.

DEAR SIR,—In reply to Mr. H. S. Redgrove's kind letter, let me state that in ascribing the "Roger Bacon MS." to Roger Bacon, I was following the theory of Professor Newbolt of the University of Pennsylvania, who has the manuscript in his possession at present. Two descriptions of it have been published: *Un Manuscrit Mysterieux* by Louis Cons, in *L'Illustration* for February 4, 1922 (p. 112); and *The Most Mysterious Manuscript in the World*, by John M. Manly, in *Harper's Magazine*, July, 1921 (pp. 186-197).

The chemical analysis of ectoplasm was quoted from Sir Arthur Conan Doyle's *The Absolute Proof of Life after Death*.

Mr. Redgrove suggests that the majority of the alchemists were concerned with other things than Spiritism; and I must agree with him. However, it is my present belief that, none the less, the production of ectoplasm was the one great fact about which all their theories were centered. Not being scientists in the modern sense, they worked this subject through all its implications, thus wandering into mysticism, metaphysics, prophecy, magic, healing, and so forth. The argument by analogy (*quod inferius, quod superius*) allowed them this freedom.

Of course, double meanings are likely. Dante and Blake both claimed *fourfold* meanings. But I may also point out that, in the obscure symbols of the alchemists, the descent of the spirits of the dead into the body of the medium and the descent of Christ into the heart would read practically the same. And the alchemists may well have accepted the analogy.

Thanking Mr. Redgrove for his kind appreciation,

Sincerely yours,

NEWTON, MASSACHUSETTS.

S. FOSTER DAMON.

PERIODICAL LITERATURE

THE Hibbert Journal is an important issue from several points of view, both within and without our own especial concerns. In the second class must be included the contribution of M. Emile Cammaerts on "Literature and Internationalism": it is a study of the existing "lack of artistic and literary cohesion" between nations, as a consequence of which European countries "are perhaps farther apart" than they were in the Middle Ages, long before any conception of "world-citizenship" had come into existence. We are now at least beginning to realize our interdependence in the economic sense, as in the political also, and the suggestion is that "a closer intellectual understanding" on things of art and literature may yet prove factors in bringing peace to the world and shaping "the words of all languages" into "servants of one spirit." How the understanding shall be reached is another question. It is recognized that in the old days there was the common basis of Christian faith, and it may be only through "a religious revival" that we shall be brought together again. Mr. W. J. Perry on "class divisions" and their relation to "social conduct" presents some careful critical work, but entirely beyond our scope, and so are Mr. Yeaxlees' considerations on the task of the Churches in connection with adult education. Mrs. M. A. Stobart pictures these same institutions as standing at cross-roads, and offers some counsel on the choice of their future course. The Churches from her standpoint are (1) trustees of religion and (2) responsible as such for the salvation of mankind, in view of which the task that lies before them is "to re-value their ecclesiastical stock" and organize altruism for the multitude. The conditions essential to the work are abandonment of autocratic insistence on religion as a special revelation and the discovery of some universal and "spiritual basis of appeal." This basis is apparently the preservation of spiritual life apart from dogma, tradition and ritual. The counsel is therefore that of Matthew Arnold, to "guard the fire within," even though we have left the Cross as well as the "carved gods" of paganism. In what sense the Churches are guardians of this inward fire apart from revelation does not emerge in the plea, nor in what sense they will continue or become saviours of the souls of men when they have revised their spiritual pharmacopœia along the suggested lines. But if these things were clear, as they are not, and were put with some force of persuasion, which is scarcely the case, we should doubt exceedingly whether the Churches would be likely to take such a view of their duty. Among those which loom most largely, it is less probable antecedently that Rome would "scrap misfits" of claim and doctrine than that a typical Bourbon of the past would consent to learn anything. But the whole debate is unserious: the reform of the Churches, if any, will be brought

about by a slow growth upwards from within and not in virtue of sweeping measures imposed upon them. We disagree also, and utterly, with Mrs. Stobart's suggestion that the many-freighted ships of human aspiration are going to sink if the Churches refuse collectively "to revalue their ecclesiastical stock" of old doctrine, old policy and usage. The Rev. Richard de Bary, whose name is well known among us, lights a torch of his own at the beacon of Einstein and discusses the relativity of death. What he offers us, however, is a restatement of his old thesis concerning group-immortality in a new and attractive vesture. It is almost impossible that he should fail to interest, and he is so invariably winning in his methods and so deeply suggestive that one is always on the threshold of being persuaded, though so far one has never crossed the bar. The proposition in the present case is that "if personality be a recognized citizen of the universe," then the emotions, beliefs and rites of religions may be regarded as "the outcome of an upheaval of the fibre of personality" at work towards "the eventual persistence of man in a group status." The question which arises hereon is whether the hypothesis that we, as personalities, are or may be recognized denizens in perpetuity of a perpetual universe is grounded essentially on the fact of our capacity for grouping. Such a ground seems to be connoted by the whole article, and if so we must register our complete disagreement, because real religion is within, is of that kingdom which is also within, and all the outward forms—dogmatic and ceremonial—are but its sacraments. They are of efficacy and grace as such, but the *signata* are on account of the *signa*. Moreover, mystical religion tells us that the end of the soul is in God, and the records of mystical experience are glimpses of this state attained. The titles of it and of them have their root in no group-status, though it is the end of all the groupings, whence these have their term in those. Turning now to some other papers, the Sirdar Ikbal Ali Shah gives an admirable outline of Sufism, as regards its general principles, with a word on its origin in the teachings of Hassan Sabah the Ishmaelite, an exile who found refuge in Persia from the hostility of Cairo and its romantic House of Wisdom. The impressions produced by this brief study on those whose dedications are mystical is like anchoring in a harbour within sight of one's own home, or it is like opening a gate which leads by an unfrequented path into the house where we were born. There are two articles on Christology and its problems, which are regarded by the Bishop of Ontario from the standpoint of "the plain man," and by Mr. M. D. Petre from that which is his own, as "the sole living representative of what has come to be regarded as a lost cause—the cause of Modernism in the Roman Catholic Church." Both papers arise out of the Cambridge Conference of the Churchmen's Union. Bishop Bidwell puts clearly and strongly the case of the ordinary intelligent and reasonably intellectual person who has "made the venture of faith" and has based both "faith and life on the belief that Christ is very

God." The point about this ordinary person is that he does and must count, "because of his numbers." This is on the one hand, and on the other, after every allowance has been made for "the devotion to our Lord" displayed in the papers delivered at the Cambridge Conference, the fact remains for Bishop Bidwell that, "speaking generally, their Christ is not the Christ of the Christianity that has up till now been preached to the world"; and should it come about that they prevail, then in his opinion the men in the much larger group "will be lost to Christianity." They will want capacity for adjustment to the new views. It is a clear issue and represents the prospect before us, on the understanding that the Bishop of Ontario and ourselves are not forecasting the result. Mr. Petre has all our sympathy, for his position, as defined by himself, is very difficult; but we must add that the attitude which he adopts towards it is to us quite unintelligible. Because "we should not long worship the Christ of the critic" he accepts as worshipper the Christ as presented by his Church, though as a critic his reading of the Gospel "may not be the primitive one of Christian faith." In all amity it must be said that this position is a juggle: it offers no haven and no half-way house in which sincerity towards oneself can dwell.

As always, *The Quest* is very good, but a sad interest attaches to the first paper, being that on the religious problem by the late Professor Emile Boutreux, who has passed from this life since it was received, as an editorial note tells us. It seeks to show that the religious spirit and the lay spirit are not the negation of each other, but the reference in both cases is to the "true" spirit which is neither dogmatic rationalism nor materialistic theology. The true rationalistic spirit "clings to present reality" and seeks to discover its modes; the true religious spirit "aspires to discover the hidden source of things" and "to share in the excellence and the creative force which characterize it" by uniting therewith. It follows that both are on the quest of reality, and this signifies for Professor Boutreux (1) "a wholly spiritual supernatural, inherent in the very springs of Nature"; (2) a power "which cannot be reduced to that of the so-called natural forces"; (3) a principle of "intelligent, harmonious and beneficent creation"; (4) which principle accounts for the origin and end of things. But the conception of such reality answers to the Christian belief in a perfect and omnipotent God, and this belief certifies that the quest is not pursued in vain, for the Christian love of God, "realizing itself in the love of men for one another," not only promises "the possible coming of the Divine Kingdom on earth," but an "ever closer union of the soul with the principle of all life, love and thought." Mrs. Rhys David's study of the "Buddhist Doctrine of Rebirth" tells us something as to what it was at the beginning, what it became in the hands of later Pundits, and how it is to be regarded and understood by us of the West. The rebirth of primitive Buddhism is summarized in the concise doctrine that "man goes on"—namely, from

life to life, from station to station. That which is reborn is mind, for "death is of the body only." Considerable interest attaches to some specimen stories and sayings of the Ba'al Shem and others, translated from the German collections of Dr. Martin Buber. The Ba'al Shem was Rabbi Israel ben Eliezer, the founder of "a mystical religious movement among East Europeans Jews of the eighteenth century, chiefly in Poland and the Ukraine." The outstanding contribution to *The Quest* is, however, Mr. Mead's study of "initial literary problems" belonging to research into what is called "the Life of Jesus." He is acquainted familiarly with the research in all its aspects and with all forms of the judgments which have been passed thereon. His own inferences and conclusions are free from bias throughout, so that those who are beginners in the subject can have no better guide. His general position is summarized when he expresses a conviction that "the old, conservative, traditional attitude to the gospel-narratives, which has ever regarded them as being, not only concretely historical, but also inspired in all their facts," has become utterly untenable. On the other hand, he rejects the "intolerable negative dogmatism" of so-called Rationalism, including its "pseudoscientific tabus of all psychical and spiritual facts." He is dissatisfied also with those thinkers who deny that "the canonical gospel-narratives contain any genuinely objective historic elements," even though they are otherwise "by no means opponents of spiritual religion." He is unable to regard the Christ-story as solely "the historicizing of a spiritual myth," and as an advocate of that religion which is based on experience, he seeks to clear "the way of approach towards the contemplation" of that which he regards as the "great theme of history," in the interests of "a more faithfully inclusive worship of God Himself," in spirit and in truth.

The British College of Psychic Science, which was founded just two years ago, as "a centre of instruction, demonstration and research," by Mr. and Mrs. J. Hewat McKenzie, has begun the publication of quarterly transactions under the title of *Psychic Science*, the editor being Mr. F. Bligh Bond. The first issue is very creditable in appearance and excellent in respect of its contents. Mr. Stanley de Brath writes on "the value and bearing of Psychical Research," and Mr. McKenzie gives a report of Miss Ada Besinnet's mediumship for "various forms of mental and physical phenomena." There are also articles on Psychic Photography and on the "general laws underlying trance communication." These are contributed respectively by Major R. E. Spencer and the Rev. C. Drayton Thomas. . . . A very interesting evidential case of Spirit Photography is related at length in the *Journal of the American Society for Psychical Research* by Dr. A. S. Cushman, the medium being Mrs. Deane, the "extra" produced being an immediately recognized portrait of his daughter, and the place Mr. Hewat McKenzie's College of Psychic Science mentioned above. . . . The *Journal du Magnétisme* gives account of phenomena

presented at Nice by Mr. Mag Mekka, born in Chicago of Polish parents. He visited India at the age of fifteen, and claims to have been admitted into a school of Yoga, where he remained for ten years. The phenomena include (1) mental action for therapeutic purposes; (2) demonstrations of physical rigidity; (3) voluntary insensibility of certain parts of the body; (4) increase and diminution of the rhythm of the heart and arteries; (5) walking with naked feet over broken glass and plunging them in molten lead.

Among theosophical periodicals we note that *Papyrus* continues to represent the Society in Egypt, but the French portion is now issued separately from that which appears in English, and the latter has not reached us. The *Partie Française* contains an introduction to Theosophy, which is described as a science and also as "the highest ideal which has been offered to the contemplation of man." Moreover, it is identified with synthesis and is "the basis of all the great beliefs of the present day." . . . *Theosophy in Scotland* has become a shadow of its former self, owing to the difficulties of the time. It is reduced to a quarto of four pages, and of course can offer little beyond official news and occasional reports from Lodges. . . . *Theosophy in England and Wales* has a wide field before it, and its considerable dimensions should give it full opportunity to become a representative magazine; but so far it has been somewhat thin in its contents and wanting in living interest. In the last issue Miss Charlotte E. Woods, who is capable, as we know, of good things and has produced several, considers some points of Christian doctrine in their bearing on theosophical views; but the contribution lies within the compass of a few paragraphs. . . . *The Messenger* is reduced also and is also chiefly official. We note, however, a report of some lectures by Professor Marcault on the evolution of intuition. . . . *The Herald of the Star* is well produced and has papers on Tolstoy, Practical Idealism and the Inner Life. . . . *Theosophy* of Los Angeles continues its story of the early movement and has reached the year 1892. We rest content with the bare statement of fact for the benefit of those who are concerned, as the record is, perhaps of necessity, still very controversial in character. It is concerned just now with what is called "the rise of Mrs. Besant into the luminous zone of the theosophical firmament." . . . Mrs. Lang's story of "Life in the Spiritual World" has reached its fourteenth chapter and is presumably the chief feature of *Divine Life*. In the last issue she discourses of evolution working in the soul of man.

We have pleasure in acknowledging *The Beacon*, a comparatively new monthly magazine, most excellently produced by Blackwell of Oxford, under the editorship of Mr. E. R. Appleton. We note, among contributions by well-known writers, the "Credo for a New Era," by Stephen Graham, and "The Divine Tragedy" by A. St. John Adcock, a rhymed poem published in sections from month to month, and very good verse indeed, to judge by the third instalment.

REVIEWS

ALCHEMY: ANCIENT AND MODERN. By H. Stanley Redgrove, B.Sc. (Lond.), F.C.S. With 16 Full-page Illustrations. Second and Revised Edition. London: William Rider & Son, Ltd. 1922. 7s. 6d. net.

My congratulations should be offered to Mr. Redgrove on the fact, in the first place, that the demand for his work has justified this new edition, and in the next for the way in which he has prepared it. The second preface is an excellent and illuminating contribution to the general subject, testifying to the results of recent research in the domain of Radioactivity and the spontaneous transmutations undergone by radioactive elements. In his opinion "these advances in knowledge all point to the possibility of effecting transmutations at will," though that which has been actually done in this direction "cannot be regarded as altogether satisfactory." From the time of its original publication in 1911 I have regarded Mr. Redgrove's volume as the best introductory textbook for Hermetic students which is to be met with in any language, and I think, not a little regretfully, how valuable it would have been to myself, and what it would have saved me, could it have been with me at the beginning of my own research. It is good, therefore, on all considerations that it has become available again in this revised form. Those who do not know it but are drawn to the subject may be assured that it offers practically no difficulties of a technical kind, is written with the utmost clearness and tells its story in a manner which cannot fail to interest. At the value of my own testimony, I have found it improve on re-reading after the lapse of years, and the number of textbooks which stand this test is not very large, so far as my experience goes. The two chapters which deal with the alchemists themselves before and after Paracelsus are excellent collections of biographical notes. The study on the theory of physical alchemy shows adequate grasp of a very difficult subject, and has not been put so intelligibly by any previous writer.

As regards "the outcome of alchemy," Mr. Redgrove and I are in full agreement on the inadvisability of assuming that "real transmutations have never taken place" because we are unacquainted with the method pursued in the past. The testimony of J. B. van Helmont and J. F. Helvetius as to the success of their operations, respectively on quicksilver and lead, are more and more inexplicable on any hypothesis of deception or self-deception as one reflects upon them more and more. In neither case was the Stone, Tincture or Gold-making Powder composed by themselves; they received it from the hands of strangers, and their sole province was that of adding it to molten metals, the results of which are on record and, as it would seem, can be challenged only by supposing that these illustrious scientists and physicians of their period bore lying witness to no purpose whatever.

It should be added that Mr. Redgrove opens his subject with some reflections on the meaning of alchemy, and accounts for its origin "in the attempt to apply, in a certain manner, the principles of Mysticism to the things of the physical plane." He is aware that we do not see eye to eye on this part of the subject, but in the present place I need say only

that he makes out a good case for his own theory and has carried it further in his work on *Bygone Beliefs*. A. E. WAITE.

HISTORY OF SACRAMENT IN RELATION TO THOUGHT AND PROGRESS.
By Alice Gardner, M.A. Cr. 8vo, pp. viii + 189. London:
Williams & Norgate. 6s. net.

MISS GARDNER is well and favourably known by her study of John the Scot—Johannes Scotus Erigena—which is so familiar in my own recollection that it seems to have been issued quite a number of years ago. In her present work—one of the notable *Crown Theological Library*—she reviews the rise, development and mutations of Christian sacramentalism. Were it possible to discuss it at the length that its subject warrants, not to speak of her own informed sincerity, there could not fail to be points on which we should prove at variance, but in a mere notice like this the most important impression to register is that Miss Gardner's historical sketch is a serviceable contribution to the study of sacramental thought and practice within the horizon of churches and sects. She is, moreover, not without intimations that her subject has a much wider field than could be covered by institutional sacraments, as now recognized, or by any possible extension thereof. She realizes that "the whole theory of sacramental observance . . . is . . . closely bound up with a highly spiritual view of the universe," and that to "the sacramental mystic" all things are "signs and symbols of One in whom they have their being." This is perhaps as much as could be said in a popular study, and it commands my whole agreement as a catholic mystic, for whom the whole world and all that has place therein is of the sacramental order. Yet I must confess that I am left with a certain sense of insufficiency after reading these lucid pages, as if the higher validities and offices of the Christian sacraments had been somehow missed, as if Confirmation does not emerge beyond ceremonial observance, as if Ordination conveys only by a precarious hypothesis, as if Extreme Unction is merely anointing with oil "in the Name of the Lord." Miss Gardner may mean none of these things, but this is how her work impresses me, and there is otherwise a gulf between us, for "the idea of the consecrated nun as a bride of Christ" is to her an emotional aberration. Yet that in one state of attainment is the relation of every soul to Divine Being, and beyond it there are deeper states. In any case I have said enough to indicate that Miss Gardner's book is well worth reading. A. E. WAITE.

SHADOWLAND. By E. P. Larken. London: Selwyn & Blount, Ltd.
2s. net.

It would be a pity if the modest *format* of this book should blind the reader to the very real importance of its subject-matter.

Mr. Larken's apparently simple apologue of human life and its points of contact, real and supposed, with the Invisible, does not owe its simplicity to careless or slipshod thinking; or its clearness to lack of depth. In a style which has much of the charm of a scholarly sacred allegory he sets before us an original and suggestive representation of this our "Shadowland," peopled with countless human "shadows," all cast by the Eternal Powers of Light, and each, individually, attached to an invisible supernatural "Owner," whose conflict with the Powers of Dark-

ness the shadow has power to help or hinder, and whose ultimate repose and triumph it will, after certain developments, be privileged to share. The final chapter—the substance of which was read as a paper before *The Quest Society*—contains a “Summary of Shadow Lore,” and provides not only a serviceable key to the parable, but also a stimulus to further thought.

That very large class of intelligent and spiritually minded folk who have been compelled to part with most of the religious equipment of their childhood, but whose religious instincts remain keen and unimpaired, should find in this book no small gratification, and are hereby advised to add it to their bedside bookshelf, and to make a note of it as an acceptable gift for like-minded friends.

G. M. H.

PHOTOGRAPHING THE INVISIBLE. By James Coates, F.A.S., Author of “Human Magnetism,” etc., etc. With eighty-eight photographs. New and Revised Edition. London: L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, E.C.4. 10s. 6d.

THIS is a new edition of an earlier work by this author, with emendations and additions bringing it up to date, as a chronological record of the development of supernormal photography. The renewed prominence into which this subject has recently come renders the reappearance of Mr. Coates’s book a very timely one, and every reader must be struck by its careful and painstaking nature. Beginning with the experiments of Mumler in Boston and of Hudson in London, their various successes and failures, the inevitable howl of “fraud!” from the enemy, and the no less inevitable vindication in the eyes of the faithful—leaving the dispassionate inquirer more puzzled than ever—the author leads us through the maze. With fairness and candour he places before the reader the pros and cons of each episode, neither shirking details which tell against his own theories, nor quarrelling with those who cannot accept them. “Psychic Photography,” as he maintains, is not necessarily photographing “spirits,” but it is of course the photographing of the normally unseen, and in no way excludes the agency or co-operation of workers behind the mist, who seem to be ardently striving to surmount the difficulties of reconciling two extremes of vibrations. The problem of replicas, by which the same face, or “extra,” has been claimed by more than one person as that of a different relative or friend, is responsible for dire confusion and presents a stumbling-block likely to increase unbelief. Mr. Coates gives many examples of the work of such well-known psychics as David Duguid, “The Crewe Circle,” Mr. Wyllie, Mr. Bournell, etc., and he quotes a most interesting letter from Colonel E. R. Johnson, giving details of a psychic picture obtained by the Colonel through Bournell which is reproduced in the book (p. 108). Another excellent case is the testimony of Major Spencer, of Northumberland, who, with his own small family circle without professional mediumship, has obtained psychic photographs and other evidence of the survival of his son, who was killed in France during the war. Altogether the book is full of interest for the student from cover to cover, and, in the words of the late Sir William Crookes, concerning the earlier edition: “It is written in a fair spirit which invites unbiassed criticism. The incidents related in it and the arguments put forward are such as to demand the careful attention of thoughtful men.”

EDITH K. HARPER.

JOAN OF ARC. By R. B. Ince, Author of "Mesmer, Life and Teaching," etc. London: William Rider & Son, Ltd., 8-11 Paternoster Row, E.C.4. Price 2s. net.

THIS little study of the "Matchless Maid" is a fascinating addition to Messrs. Rider's "Mystics and Occultists" Series, for Joan of Arc will ever be a name to conjure with. Every one writes from his own point of view, and Mr. Ince dwells not only on the most familiar events, but touches also on the chief side-issues leading up to them, and those who know how difficult it is to condense voluminous material without missing any points, can best appreciate the skill with which Mr. Ince has done this. Summoned by his pen-wand, "Her girlish form flits across the uncouth landscape of the fifteenth century, fresh with the dews of morning and splendid in the sunshine of courage and of truth." To the hard-headed materialist and the cold student, the burning of Joan may seem only a gross miscarriage of Justice, tardily acknowledged some years later, and handsomely transmuted into martyrdom by the Catholic Church in our own day. But those who see deeper into the heart of things, and know a little of the working of higher spiritual forces, will feel the intense truth of the author's words: "It is necessary in all ages that the prophets shall be stoned, crucified or burned, in order that afterwards they may be worshipped."

EDITH K. HARPER.

NATURA MYSTICA. Par F. Jollivet Castelot. Cr. 8vo, pp. viii + 200. Paris: Chacornac. Price 7 fr.

THE President of the Alchemical Society of France is unwearying in his particular paths of speculation and research. If he seems on occasion to enter side tracks, it is always with the same motive or with an analogous end in view. His domain is that of occult chemistry, and if he is writing on death or resurrection, putting forward an esoteric romance or performing a journey in Faërie, it does not mean that he has departed from his chief subject or forgotten its high dedications. He is an important figure of the period in French occult circles, which are many at this day and are significant of many elections. Collectors and students alike know and appreciate *L'Hyperchimie*, *Rosa Alchemica*, *Les Nouveaux Horizons* and *La Rose Croix*, which have served successively as the official organ of M. Castellot's Society. I suspect that there is a very true sense in which the Society is he and its bulletins are his notebooks: institutions and their organs formed on this basis are sometimes very real things. We know M. Castellot also by many books: it is years since he issued *Comment on devient Alchimiste* and incidentally showed therein the devotion of Parisian Hermetists to the Royal House of Orléans, since which time he has produced monographs and studies continuously. On the present occasion he transports us to a garden of Faërie, which is that of the subtle Vivien, who fooled Merlin in the old Arthurian romance and outwitted him by the power of his own magic. They have come, however, in time to a good end, are married happily enough and entertain our alchemical friend at a vegetarian feast in the highest style of the art. Thereafter Merlin discourses on Hermetic science and philosophy with an exceedingly modern accent. So ends the first division of the book, which is not especially convincing. The second is a sheaf of essays on Mysticism, Prayer, Religion and so forth. We see that M. Castellot has intimations on the Interior Church and on Nirvana as the centre of love. There are evidences everywhere that he has thought on these and the other subjects for himself, and this earnestly, but we must confess that we prefer his leading in purely Hermetic paths.

A. E. WAITE.

RELATIVITY AND THE UNIVERSE. A Popular Introduction into Einstein's Theory of Space and Time. By Dr. Harry Schmidt. Authorized translation by Karl Wichmann, M.A., Ph.D. 7½ in. × 5 in., pp. xii + 136. London: Methuen & Co., Ltd., 36 Essex Street, W.C. Price 5s. net.

THE revolution in the world of scientific thought wrought by Einstein has resulted in the publication during the last few years of a very considerable number of books dealing with the theory of relativity—good, bad and indifferent. Dr. Schmidt's book is in the first of these categories; indeed, I am inclined to regard it as the best book on the subject for the non-mathematical reader that it has yet been my fortune to peruse. As I have remarked before in these pages, the theory of relativity can only be really understood and appreciated by those who are prepared to master the requisite mathematics. Dr. Schmidt recognizes this fact, and in his chapter on the "General Principle of Relativity" has—rather sadly I think—to admit that "the sublime beauty" of Einstein's theory of gravitation "discloses itself to the mathematician alone." It is, however, quite amazing how much he has accomplished in the way of explanation and with what supreme artfulness (if I may be allowed to say so) he has disguised mathematical ideas in non-mathematical language. There are only two things in the book that call for criticism. Dr. Schmidt regards the theory of relativity as rendering unnecessary the ether of space, but to my mind he does not make it plain how the need for this universal medium is obviated, and, as a matter of fact, the point is a moot one with relativists. The second criticism is less important, but Dr. Schmidt's statement that "the validity of Einstein's special principle of relativity means nothing more nor less than this, that the four-dimensional world of space and time possesses a Euclidean structure" is

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| Sun. 1. Mr. E. W. Beard. | Sun. 15. Mr. G. Prior. | Sun. 29. Miss Violet Burton. |
| " " Dr. W. J. Vanstems. | " " Mrs. Worthington. | " " Mr. Ernest Hunt. |
| Wed. 4. Mr. A. Vent Paters. | Wed. 18. Mr. Horace Leaf. | Tues. 31. Dudley D'Auvergne |
| Sun. 8. Mr. Ernest Monds. | Sun. 22. Mr. Percy Street. | Wright, Esq., |
| " " Rev. G. Ward. | | F.R.C.S. |
| Wed. 11. Mrs. E. A. Cannock. | Wed. 25. Mr. A. Punter. | |
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hardly correct, since this is true only if, not time, but time multiplied by the root of minus one, is taken for the fourth dimension.

One of the most impressive things about Einstein's theory to my mind is the extraordinary way in which it substantiates Berkeley's teaching that the properties of things are not inherent in them, but, rather, exist in us. Science was prepared to admit this so far as the secondary properties of bodies were concerned, such as taste, smell, colour, etc., but clung to the belief that there was something absolute about the primary properties of shape, size and mass. We now know indubitably that these properties are relative also, and, so it seems to me, a last and fatal blow at philosophical materialism has been struck. The point emerges in Dr. Schmidt's book for those who have eyes to see. That the book, which is written in so felicitous and charming a style, will do much to popularize the theory of relativity and encourage the further study of the problems involved, I have no doubt.

H. S. REDGROVE.

THE RADIO-ORBICULAR PROCESS OF THOUGHT. By A. A. Braun. Pp. 162. London: Grafton. Price 10s. 6d. net.

THE underlying assumption of this philosophical essay is that "everything in the universe is keeping balance with everything else." Mr. Braun is a relativist, since he is convinced that nothing stands absolutely, but that to every fundamental concept there is a complement. This is a position assumed by Newton with his famous mathematical law, that "to every action there is an equal and opposite reaction." Mr. Braun is inclined to be negative rather than positive, to say what he does not believe rather than to affirm his faith. This may be a wise position to maintain, but it is scarcely convincing. His style is a little bewildering, and

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his main contention is not always easy to follow through the mass of evidence which he brings to the support of his case. We are in whole-hearted agreement with him that "balance" is a fundamental law of all true life, but we should have preferred a book which set forth this doctrine more simply and clearly.

H. L. HUBBARD.

RUDOLF EUCKEN: HIS LIFE, WORK AND TRAVELS. An Autobiography. Translated by Joseph McCabe. Pp. 216. London: Fisher Unwin, Ltd. Price 10s. 6d. net.

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